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BIOGRAPHY.

LIFE OF THE REV. WILLIAM TENNENT.

AMONG the duties which every generation owes to those which are to succeed it, we may reckon the careful delineation of the characters of those whose example deserves, and may invite imitation. Example speaks louder than precept, and living practical religion has a much greater effect on mankind than argument or eloquence. Hence, the lives of pious men become the most important sources of instruction and warning to posterity; while their exemplary conduct affords the best commentary on the religion they professed. But when such men have been remarkably favoured of God, with unusual degrees of light and knowledge, and have been honoured by the special and extraordinary influences of his Holy Spirit, and by the most manifest and wonderful interpositions of divine Providence in their behalf, it becomes a duty of more than common obligation, to hand down to posterity the principal events of their lives, together with such useful inferences as they naturally suggest. A neglect of this duty, even by persons who may be conscious of the want of abilities necessary for the complete biographer, is greatly culpable; for, if the strictest attention be paid to the truth of the facts related, and all exaggeration or partial representation be carefully avoided, the want of other furniture can be no excuse for burying in oblivion that conduct, which, if known, might edify and benefit the world.

The writer of these memoirs has difficulties of a peculiar kind to encounter, in attempting to sketch the life of that modest,

humble, and worthy man, whose actions, exercises, and sentiments he wishes to record. Worldly men, who are emulous to transmit their names to following ages, take care to leave such materials for the future historian, as may secure the celebrity which they seek. But the humble follower of the meek and lowly Jesus, whose sole aim is the glory of God, in the welfare of immortal souls, goes on, from day to day, as seeing Him who is invisible, careful to approve himself only to the Searcher of hearts, regardless of worldly fame or distinction, and leaving it to his heavenly Father to reward him openly, in the day of final account. The writer of such a man's life, must principally rely on a personal acquaintance with him, and the communications of his intimate friends, for the information which shall be imparted to the public. In these circumstances it is peculiarly embarrassing if some of the facts to be recorded are of such a nature, that it is most desirable to have their authenticity so fully established, that incredulity shall be confounded, and the sneer of the sceptical and profane lose its effect. But the writer of the following narrative, though placed in these circumstances and having such facts to detail, has nevertheless determined to proceed. He has refreshed and corrected his own recollection, by the most careful inquiries that he could possibly make of others, until he is well assured, that what he shall state is incontestible truth. From the very nature of several things of which an account will be given, they do not indeed admit of any other direct testimony than that of the remarkable man to whom they relate. But if there ever was a person who deserved to be believed unreservedly on his own word, it was he. He possessed an integrity of soul and a soundness of judgment, which did actually secure him an unlimited confidence from all who knew him. Every species of deception, falsehood, and exaggeration he abhorred and scorned. He was an Israelite indeed in whom there was no guile. With such materials, then, as have been mentioned, and for a work of such character as has been hinted, the writer has undertaken his task. He has undertaken what he would most gladly have resigned to an abler hand; but from which, as no other offered, he *dared* not withhold his own. He could wish that speculative and even unbelieving minds might be instructed and convinced by these memoirs. But his principal object, and that in which he trusts he shall not be entirely disappointed, is to direct, assist, and comfort pious souls, groaning under the pressure of the calamities which they often have to endure in their pilgrimage through the wilderness of this world.

The late Rev. William Tennent, of Freehold, in the county of Monmouth, in the state of New-Jersey, of whom we write, was the second son of the Rev. William Tennent, minister of the gospel at Neshaminy, in Bucks county, in the state of Pennsylvania. This last gentleman was originally a minister of the church of England, in the then kingdom of Ireland, where he was born and received his education. He was chaplain to an Irish nobleman, but being conscientiously scrupulous of conforming to the terms imposed on the clergy of that kingdom, he was deprived of his living. He now became acquainted with the famous Gilbert Kennedy, of ——, a presbyterian minister, who had also been persecuted for his religious principles, and soon after married his daughter. Finding it difficult to continue at home with any satisfactory degree of usefulness, and his family increasing, after a few years he determined to emigrate to America, where he was encouraged to hope for a greater liberty of conscience, as well as the prospect of being employed in extending the Redeemer's kingdom in that new world. He arrived at Philadelphia in the summer of 1718, with his wife, four sons, and one daughter. His sons were, Gilbert, who was afterwards the pastor of the second presbyterian church in Philadelphia; William, the subject of these memoirs; John, who became pastor of the church at Freehold, and died at the age of twenty-five years; and Charles, afterwards minister of the presbyterian church at Whiteclay creek, whence he removed to Buckingham, in Maryland.

William Tennent, the father, on his first coming to America, settled at East Chester, in the then province of New York, and afterwards removed to Bedford. In a short time he was called to Bucks county, in Pennsylvania, and preached at Bensalem and Smithfield; but soon after settled permanently at Neshaminy, in the same county. Being skilled in the Latin language, so as to speak and write it almost as well as his mother tongue, a good proficient also in the other learned languages, and well read in divinity, he determined to set up a school for the instruction of youth, particularly of those designed for the gospel ministry, as the best service he could render to God and his new adopted country; education being then at a very low ebb. There appeared, in his apprehension, a very large field for the propagation of the gospel, could a sufficient number of faithful labourers be found for so great a harvest. A learned ministry, he well knew, was necessary to the sure foundation of the church of Christ, especially in a new country, so peculiarly exposed to every invader, and where the enemy might so successfully sow tares among the

wheat. In pursuance of this design, he established an academy, and built a house, since known by the name of the log-college.

Soon after his arrival in Bucks county, on full consideration, he left the church of England, and, to enlarge his sphere of usefulness, determined to join the presbyterian church. Accordingly, he applied to the synod of Philadelphia for admission into their communion; and, on due examination, and complying with their stated rules, he was very cordially received. At the first meeting of the synod afterwards, he addressed that venerable body, in an elegant Latin oration, which added greatly to his celebrity, and increased the hopes of his friends as to the success of the institution he had founded. To erect and support such an important seminary of learning, out of his own private purse, at that early period, in a new country just rising from a savage wilderness, and to devote himself to so severe a service, in addition to his pastoral charge, was a boon to his generation, that at this day cannot be easily nor sufficiently appreciated.

His expectations, in a few years, were more than realized. In this institution the principal men of the day, and many of the presbyterian clergy, were educated, and added greatly to the increase and usefulness of their churches. The late Rev. Messrs. Rowland, Campbell, Lawrence, Beatty, Robinson, and Samuel Blair, with many others, were among the number of his pupils, and thought themselves honoured by being considered as sons of this humble seminary. Here also his own four sons received their education, and were prepared for their important services. Had these been the only fruits of that infant academy, America would have reason to rejoice, and to render thanks to that God who directed this gentleman to visit her shores.

His second son, WILLIAM, who is the subject of these sketches, was born on the 3d day of June, 1705, in the county of Antrim, in Ireland, and was just turned of thirteen years when he arrived in America. He applied himself, with much zeal and industry, to his studies, and made great proficiency in the languages, particularly in the Latin. Being early impressed with a deep sense of divine things, he soon determined to follow the example of his father and elder brother, by devoting himself to the service of God in the ministry of the gospel. His brother Gilbert being called to the pastoral charge of the church at New-Brunswick, in New Jersey, and making a very considerable figure as a useful and popular preacher; William determined, as he had completed his course in the languages, to study divinity under his brother. Accordingly he left his father's house, with his consent

and by his advice, and went to New-Brunswick. At his departure from home, which was considered as his setting out in life, his father addressed him with great affection, commending him to the favour and protection of that God, from whom he himself had received so much mercy, and who had directed him in all his migrations. He gave him a small sum of money, as the amount of all he could do for him, telling him that if he behaved well and did his duty, this was an ample provision for him; and if he should act otherwise, and prove ungrateful to a kind and gracious God, it was too much and more than he deserved. Thus, with a pittance, and the blessing of a pious and affectionate parent, of more consequence than thousands of pounds, the young student set out in the world.

After a regular course of study in theology, Mr. Tennent was preparing for his examination by the presbytery as a candidate for the gospel ministry. His intense application affected his health, and brought on a pain in his breast and a slight hectic. He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young gentleman who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing, one morning, with his brother, in Latin, on the state of his soul, when he fainted and died away. After the usual time, he was laid out on a board, according to the common practice of the country, and the neighbourhood were invited to attend his funeral on the next day. In the evening, his physician and friend returned from a ride into the country, and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain; and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of the flesh under the arm, although the body was cold and stiff, he endeavoured to ascertain the fact. He first put his own hand into warm water to make it as sensible as possible, and then felt under the arm, and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people, who had been invited to the funeral, should be requested not to attend. To this the brother objected as absurd, the eyes being sunk, the lips discoloured, and the whole body cold and stiff. However, the doctor finally prevailed; and all probable means were used, to discover symptoms of returning life. But the third day arrived, and no hopes were

entertained of success but by the doctor, who never left him night nor day. The people were again invited, and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour, then to half an hour, and finally to a quarter of an hour. He had discovered that the tongue was much swoln, and threatened to crack. He was endeavouring to soften it, by some emollient ointment put upon it with a feather, when the brother came in, about the expiration of the last period, and mistaking what the doctor was doing, for an attempt to feed him, manifested some resentment, and in a spirited tone, said, "It is shameful to be feeding a lifeless corpse;" and insisted, with earnestness, that the funeral should immediately proceed. At this critical and important moment, the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again employed in hopes of bringing about a speedy resuscitation. In about an hour, the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many who had been ridiculing the idea of restoring to life a dead body.

Mr. Tennent continued in so weak and low a state for six weeks, that great doubts were entertained of his final recovery. However, after that period he recovered much faster, but it was about twelve months before he was completely restored. After he was able to walk the room, and to take notice of what passed around him, on a Sunday afternoon, his sister, who had staid from church to attend him, was reading in the Bible, when he took notice of it, and asked her what she had in her hand. She answered that she was reading the Bible. He replied, "What is the Bible? I know not what you mean." This affected the sister so much that she burst into tears, and informed him, that he was once well acquainted with it. On her reporting this to the brother when he returned, Mr. Tennent was found, upon examination, to be totally ignorant of every transaction of his life previous to his sickness. He could not read a single word, neither did he seem to have any idea of what it meant. As soon as he became capable of attention, he was taught to read and write, as children are usually taught, and afterwards began to learn the Latin language under the tuition of his brother. One day as he was reciting a lesson in Cornelius Nepos, he suddenly started, clapped his hand to his head, as

if something had hurt him, and made a pause. His brother asking him what was the matter, he said, that he felt a sudden shock in his head, and it now seemed to him as if he had read that book before. By degrees his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory so completely revived, that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This event, at the time, made a considerable noise, and afforded, not only matter of serious contemplation to the devout christian, especially when connected with what follows in this narration, but furnished a subject of deep investigation and learned inquiry to the real philosopher and curious anatomist.

[*To be continued.*]

SERIES OF LIVES.

[*Continued from page* 58.]

THE LIVES OF JAMES AND JOHN, THE APOSTLES.

JAMES and John were sons of Zebedee, and inhabitants of Bethsaida; they were also the friends of Simon and Andrew, and partners in their fishery. By their mother Mary, surnamed Salome, they are supposed to have been related to our Lord; a distinction which can confer no additional dignity on men who were avowed by him as his chosen apostles. A tradition, on which the gospel throws no light, reports the younger brother John to have been that other disciple of the Baptist, who, together with Andrew, upon his testimony, followed Jesus, and was satisfied with the credentials of the lowly Messiah. John's comexion with Andrew inclines us to think that all these friends were of the same school, and renders, therefore, this tradition less improbable.

The sons of Zebedee were called to be disciples of our Lord at the same time with the sons of Jonah. With them they were witnesses of the miraculous draught of fishes, and from that time forsook their ordinary occupation, that they might learn of Jesus to be *fishers of men;* and when the apostles were chosen, they were next in nomination to Simon Peter. With that great man, they were the depositories of those secrets, and the witnesses of those private transactions of our Saviour's life, which were not confided to his other apostles; such as the re-animation of the daughter of Jairus, the exhibition of the glories of Immanuel on Mount Tabor, and the sorrows he experienced in Gethsemane. Like Peter, they also received from the Lord, a new and illustri-

ous name, that of Boanerges, or Sons of Thunder. An appellation probably descriptive not so much of their constitutional fire and vehemence, as of the undaunted courage and zeal of their ministry, and the energy of their eloquence, which, like the bolt of heaven, should flash conviction on the darkest minds, penetrate the most obdurate hearts, and bear down all opposition before it.

The first incident in which St. John is brought forward to particular notice, is the following. John said, *Master, we saw one casting out devils in thy name, and he followeth not us, and we forbad him, because he followed not us.* But Jesus said, *Forbid him not, for there is no man shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part.* It is here acknowledged, that the person in question cast out devils in the name of Jesus, thereby glorifying the Redeemer, as the gracious source of the power he exercised. What offended the apostles seems to have been, that this worker of miracles acted under no public commission from Jesus, and tended by his successful labours to depreciate the high powers delegated to themselves: in a word, this well meaning man was guilty of irregularity. We say, well meaning man, for otherwise, his conduct would have been equally liable to reprehension with that of the sons of Scæva. (See Acts xix. 16.) But what excited the indignation of the apostles was tolerated and excused by the expansive wisdom of their Lord: nay, it could only have been through his co-operation that the miracle was at all effected. The ejection of devils, in the name of Jesus, plainly evinced the finger of God, since Christ himself shows the absurdity of supposing that Satan will be an agent in subverting his own kingdom. How much more strongly will this reasoning apply to the conversion of sinners! We learn from our Saviour's reply, that no man thus assisted by him will lightly vilify the power by which he is supported. God, who is amenable to none, is best able to estimate the good and the evil resulting from irregular ministrations; and it may be his pleasure at times to countenance them, in order to reprove the negligence and wake the zeal of any of his churches. He teaches us to judge of principles by their great, obvious, and immediate consequences. Upon the whole, therefore, if the milder methods of argument and persuasion fail to reclaim irregular men, we are bound neither to persecute their persons, to stab their characters, nor to anathematize their souls. While we lament the evils which do, or may arise from their irregularity, and endeavour by every *Christian* means to obviate them; we are taught to honour their good will, their zeal and labours, and to bid them God speed, *so far as they follow Christ.*

The next act of the brother apostles is a more direct and open avowal of their worldly and ambitious views, than is recorded of the rest. Salome came to Jesus with her sons, *worshipping him, and requesting that they might sit, the one on his right hand and the other on his left, in his kingdom.* To this Jesus answered, *Ye know not what ye ask. Are ye able to drink of my cup and to be baptized with my baptism?* Prompted by love, and fired with ambition, they answered boldly, *We are able*—we are ready to share thy fortunes. Our Saviour, through this dark cloud of ambition, perceiving the integrity of their hearts, replied; *Ye shall drink, indeed, of my cup, and be baptized with my baptism; but to sit on my right hand and on my left is not mine to give* by partial favour, and much less to those who are actuated by the motives ye now betray; *but it shall be given to them,* for whom, in the perfect harmony of grace and justice, wisdom and holiness, *it is prepared of my Father.* If to drink of the Saviour's cup, and to be baptized with his baptism, be the path appointed to the honours of his kingdom; what sincere christian will decline them? Our's, in that case, be the cross and reproach on earth! our's the fellowship of the man of sorrows! In any, and in every way may we be conformed to Christ, so that we may have a name in his kingdom, and behold his glory!

In our Lord's last journey to Jerusalem, as he passed through a village of the Samaritans, their national hatred to the Jews betrayed itself, by refusing to Jesus and his apostles, the common refreshment due to the weary traveller. Stung by the indignity offered to their Lord by these Samaritans, against whom, as schismaticks, they probably gloried in indulging the most violent resentment; the sons of Zebedee said, *Lord, wilt thou that we should command fire from heaven to consume them, as did Elias?* But Jesus answered, *Ye know not what manner of spirit ye are of. The son of man is not come to destroy men's lives, but to save them.* Let not this violence be deemed characteristic of these apostles; but let us at least learn from it to beware of cherishing unhallowed tempers, and holding proud and threatening language, under the specious veil of love to Christ, and zeal for his glory. We turn with disgust from the execrations of the profane; but when good men, and even ministers of the gospel of peace, launch vindictive anathemas from the pulpit and the press in the name of the Lord, we are filled with fear and grief. O, that before they endeavour to excite the flame of persecuting zeal, they would so far curb their spirits as to inquire with the sons of Zebedee, into the pleasure of Him whom they profess to serve!

When our Saviour was apprehended, James and John forsook him and fled, like the rest of the apostles; but John soon returning followed him to the palace of the high priest; probably attended him to the judgment hall of Pilate; and took his post near the cross of his expiring master. In that dreadful moment, when our Lord was enduring for our sakes the extremity of suffering, John received an affecting testimony of his peculiar love; for looking on his mother and the disciple whom he loved, (whose kind arms, perhaps, sustained the venerable woman, while a sword, as good old Simeon had prophesied, was piercing through her soul) he said, *Woman, behold thy son!* and to the disciple, *Behold thy mother! and from that hour, that disciple took her to his own home.* No comment can impress the heart which is insensible to the force and beauty of the text.

On the morning of the resurrection, John, first of all the apostles, reached the grave of his Lord; and there it is remarked to his honour, that on viewing the evidences of Christ's resurrection, while Peter reasoned, John believed. On the banks of Gennesareth, in the person of a venerable stranger, he was the first to recognise his Lord. On that occasion our Saviour used an expression which was construed by the Apostles in such a manner as might have injured a mind less pure than that of St. John; for they appear to have conceived the idea that he should not die; an idea which, at the time St. John wrote his gospel, had probably gained ground in the church from his advanced age, but which he evidently discourages; observing, that Jesus did not say, *He shall not die, but if I will that he tarry till I come, what is that to thee?*

After the day of Pentecost we find the beloved John always associated with Peter in every important transaction: they stand conspicuous in the front of that immortal phalanx, which conquered the world, and taught us to conquer it; the first brave confessors and joyful prisoners of the Pacificator and Liberator of mankind. Did they formerly contend for worldly pre-eminence? A baptism of fire has pointed out to them the pursuit of nobler dignities, to be obtained by nobler means. Neither wealth nor honour were now the objects of their ambition, but the glory of their God and Saviour: and corresponding fears, hopes, and affections united them, and shall forever unite all who are actuated by the same motives, though it may be with some intervening clouds of occasional misconstruction, in bonds of amity, which neither life nor death shall sever.

From St. John we now return to the martyrdom of his elder brother, styled by the church, James the Great; to distinguish him from another apostle of the same name, called James the Less, the son of Alpheus and the brother of our Lord. Ten years were now elapsed from Pentecost, and yet the scriptures record no transaction of James, nor of any of the apostles except Peter and John; yet were they all of the same spirit, and mighty in their conversation and ministry. The conduct of St. James in particular was, no doubt, consonant to the name of Boanerges, and such as justified the peculiar honour shown him by our Lord; but probably the sphere of his labours was confined to Jerusalem, and to occasional visits to the rising churches of Judea, Samaria, and Gallilee. From the sword of Herod Agrippa first striking at him, we may infer his authority in the church, and the efficacy of his testimony among the people. St. Luke records his martyrdom without detailing any circumstances of it, or adding one remark to throw light upon his character, or as the eulogy of his virtues. Why was so great an apostle as St. James taken away in the prime of life, in the midst of his successful labours? and why are the particulars of his life and labours unrecorded? God knoweth, though we know not. Incapable as we are of reconciling apparent difficulties, we may rest assured, that the works of nature and the dispensations of Providence, proceeding from the grand source of wisdom and order, have all a fitness and harmony which escape our limited faculties. What we now deem a blemish will hereafter appear a beauty; and we shall learn to adore what now we question. Some noble blood might be wanting to witness the infidelity of the world, and to invigorate the zeal of the church. And what victim could have been selected more proper, than he who had declared his readiness to be baptized with the baptism of his Lord; or what blood more precious than that of this Son of Thunder? His life and labours, unrecorded on earth, are emblazoned in the annals of eternity, and shall be hereafter published to an assembled world.

After the martyrdom of his brother, St. John is thought to have continued in Judea, until about the fifteenth year after the death of our Lord; discharging every office of filial duty to the pious mother of Jesus, until she was admitted to the glorious presence of her Son and Saviour. By her decease being free to discharge his apostolic office to the world at large, he appears to have quitted Jerusalem, and to have entered on the work of converting the Gentiles to the faith of Christ. Where first he exercised his office is not recorded; but after the death of St. Paul,

who first planted the gospel in those parts, we are authorized to say that he was much conversant in the Lesser Asia. The churches of Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia, are said to have been planted by him. These cities, with the addition of Ephesus and Laodicea, were the most flourishing of the Asiatic churches; and, from the circumstance of the seven epistles in the Revelations being addressed to them, we may conclude that they stood in a peculiar relation to St. John. From Ephesus, as a central situation, St. John is said, for many years, to have exercised his ministry with indefatigable labour and great success in various parts of the East and West.

In the reign of the emperor Domitian, long after Peter, Paul, and most, if not all, of the apostles had rested from their labours, he was sent a prisoner to Rome, as a subverter of the religion of the empire, and an asserter of atheism. By the command of that barbarous prince he is said to have been thrown into a cauldron of boiling oil, from whence the Lord delivered him uninjured. The truth of this miracle we neither affirm nor deny, referring the curious reader to the disquisitions of the learned upon the subject. It is, however, uncontroverted, that Domitian banished this apostle to the Isle of Patmos; where he received from our Lord those Revelations which close the testimony of Jesus and the canon of scripture.

A few years after his exile, Nerva recalled the persecuting edicts of his predecessor, and St. John was permitted to return to the service of the Asiatic churches. Jerusalem was now razed from its foundation, after having shed much christian blood, especially that of two apostles, James the Great, and James the Less the brother of our Lord. Nothing more could be done for the beloved city, and for that once favoured, but now rejected, nation. In Rome Christ had been fully preached by St. Peter and St. Paul, and glorified by their faithfulness unto death. St. John also had borne his testimony there. The divine wisdom is therefore seen in reserving to the Asiatic churches, a station from which his peaceful ministry might, with most advantage, be extended on every side, as the necessities of the church should require, the lengthened labours of this only surviving apostle. In this blessed service he continued, until full of years, labours, and every good work, the weakness of nature put a period to his life, in the midst of his christian friends, and in the ninety-eighth year of his age. Eusebius tells us that his remains were interred at Ephesus.

The character of this holy man is delineated, and his eulogy given us by the Holy Spirit, in one emphatic line: He was THE

DISCIPLE WHOM JESUS LOVED. What can man or angel say more of human character? and St. John himself seems to have valued this distinction above all others, and to have dwelt upon it with honest delight. He mentions it thrice, with complacency, in the close of his gospel; and while he declines the subscription of his name, to give authenticity to his testimony, he concludes, *This is the disciple which testifieth and wrote these things; and we know that his testimony is true.* Heavenly charity, in other words the love of God in Christ; which purifies the heart, and binds all the affections to truth, purity, and peace; which clears, expands, and invigorates the understanding; tranquillizes the mind; gladdens the spirit; softens the manners; humbles the soul beneath the meanness of pride, and exalts it beyond the littleness of created enjoyment; which gives meekness to wisdom, and temperance to zeal; the darling attribute by which Jehovah chuses to be known; the generous principle by which he requires to be served; seems to have formed the basis of St. John's temper, breathes through all his writings, and gives him those gentler shades of character, in which he appears peculiarly to resemble his divine master.

Every honour of the church was accumulated on his favoured head. He alone united the characters of evangelist, prophet, and apostle; and in each he maintains a pre-eminence which marks the beloved disciple. The divinity of Jesus, the doctrines of atonement and regeneration, union and fellowship with the Saviour, the work and offices of the Spirit, the deepest and most energetic truths of religion, are displayed in his gospel with peculiar felicity. A richer vein of piety, and a sublimer spirit, seems to characterize it. The simplicity of his diction, the sublimity of his thoughts, and the temperate wisdom of his mind, prove him to have been formed upon the strictest model of his Lord.

The character of St. John's Epistle is nearly similar to that of his Gospel. The divinity of Jesus, and fellowship with Father and Son; the faith which triumphs over the world; the love of God and man, evidencing itself in the genuine fruits of a holy and beneficent life; and the anointing of the Holy spirit; are the important subjects of which he treats. His Revelations, which carry us beyond the limits of humanity and the end of time, in a succession of illustrious prophecies, clothed in the boldest and most splendid imagery, exhibit him as the greatest as well as the last of the prophets. His extensive age seems to have given him a double apostleship; and as Jesus had before entrusted to his care his venerable mother, so to the same beloved disciple, in a peculiar manner, *he appears to have committed the church purchased with his blood.*

AN ADDRESS TO PRACTICAL UNBELIEVERS.

PROFESSED infidels are doubtless few, when compared with those who are practically such; that is, those who, while they profess to believe in the truth of divine revelation, yet in works deny it, and contradict their profession. Which is the most odious character in the sight of God, I will not undertake to say; but the professed infidel is certainly the most consistent character, as his practice corresponds to his professed belief. Practical unbelievers profess to believe in the scriptures as a revelation proceeding from God; how inconsistent then is their conduct! and, if their professed belief be well grounded, how awfully dangerous is their condition!

Permit me with plainness to address such. Those scriptures which you profess to believe as divinely true, declare, that "except a man be born again, he cannot enter into the kingdom of God." Can you then rest in an unregenerate state, and give yourselves no concern, while you are sensible that you are in this state, and have never experienced the renewing influences of the Spirit of God? These scriptures again declare, that, "except ye repent, ye shall all likewise perish," and "he that believeth not shall be damned." And can you, acknowledging that you believe this, yet live in security without having repented of your sins, with such a repentance as the scriptures require; and by faith, a faith which works by love, and brings forth fruits of holiness in the life, embrace the Lord Jesus Christ? The scriptures declare to us, that "without holiness, no man shall see the Lord." What, then, according to your own belief, will become of you, who neither practise nor love holiness?

You profess to believe yourselves constantly under the all-seeing eye of a holy and jealous God, who is a consuming fire unto the workers of iniquity, and who hath delared that "there is no peace to the wicked;" and accountable to him for all your actions. Can you, with such a belief, provoke him from day to day with your unlawful deeds? Such conduct put into words, how would it speak? Lord I believe, that I am constantly under thine observation, that thou art a holy, sin-hating, and sin-punishing God, and that thou wilt bring me into judgment, and punish me for mine iniquities; but, nevertheless, I will still continue in sin, dare thy power, and tempt thy vengeance. How inconsistent, and how shocking is such conduct!

You profess to believe in the immortality of your souls, that there is a future state of eternal happiness and misery, and that

in a few years at most, and perhaps in a few days, you must visit this eternal world, stand at the bar of God, and receive your irreversible sentence; and yet you are entirely absorbed in the things of this world, to the neglect of eternity!

The scriptures represent to us a heaven of unutterable bliss, and, notwithstanding all the glorious representations given, declare, that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." You acknowledge a belief of these things, and yet by your actions prove that you disregard them as much as if they were idle tales. Do you believe that there is a hell of torment, in which God will eternally confine the wicked, and that here, as the scriptures represent, their worm dieth not, and the fire is not quenched; that from hence the smoke of the torment of its miserable inhabitants, "ascendeth up for ever and ever," and that they have no rest day nor night, but shall drink of the wine of the wrath of almighty God, which is poured out without mixture into the cup of his indignation? Do you believe these things, and yet, in defiance of this belief and all these horrors, sustain the very characters which the scriptures teach, shall have their eternal portion in this place of torment? How is such a belief, and such a character, to be reconciled with your being rational creatures?

The scriptures declare, "that neither fornicators, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God:" they declare, that "the Lord will not hold him guiltless that taketh his name in vain." You profess to believe the scriptures to be true. Out of your own mouth therefore are you judged, and, according to your own professed belief, you fornicators, you adulterers, you thieves, you covetous, you drunkards, you revilers, you extortioners, you profane swearers, you have no title to the kingdom of God.

What awful inconsistencies of character do you practical unbelievers sustain, and, according to your own professed belief, how dangerous must be your situation! To what shall you be exhorted? to become infidels in profession as well as practice? contradict reason? counteract conscience? persuade yourselves that there is no hereafter? that death is an eternal sleep? Ah! it is in this fatal manner, that practical unbelievers too often seek to escape from that mental uneasiness, which is produced by a life at war with their principles. But as you value your souls, take the course which is the opposite of this. Instead of striving to accomodate your principles to your life, conform your life to your principles. It is your practice, and not your faith, that requires to be altered.

Let your conduct and your creed be rendered harmonious, by acting as you believe. You believe the scriptures; act agreeably to them, and you shall have that "peace of God, which passeth all understanding." But delay not this important change, lest the opportunity to make it be lost forever. The mansions of eternal woe are peopled with delaying sinners. Fervently implore the assistance of God, and, in his strength, without the loss of a moment, enter on the discharge of your duty. "Kiss the the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

M.

THE NECESSITY OF REPENTANCE, IN ORDER TO ENJOY THE HAPPINESS OF HEAVEN.

Christ declares, that "except ye repent, ye shall all likewise perish." The original word for repentance (μετανοια) signifies a change of mind. Hence, repentance may be defined to be a change of mind or disposition, and from this will flow as its fruit a change of conduct. True evangelical repentance, therefore, is a *holy* change of mind, accompanied with a correspondent *holy* change in the conduct. The true penitent sorrows for, hates, and forsakes sin; he loves and follows after holiness.

Such a change of heart and life, is absolutely necessary in order to be admitted to the happiness of heaven. It is an incontrovertible truth, that God is a holy God, that heaven and all its enjoyments are holy, and that nothing that defileth shall enter there. It is, moreover, a dictate of reason and experience, that there is a necessary connexion between a relish for any enjoyment, and deriving happiness from that enjoyment. We cannot take pleasure in a feast, let it be ever so sumptuous, if through sickness or the want of appetite we loathe it. Hence, our reason teaches us, that a holy nature is absolutely necessary, in order to derive happiness from holy enjoyments. We must have an appetite for holiness, we must love it, our supreme delight must be placed in holy enjoyment; and, by consequence, we must hate sin and sinful enjoyments before we can, agreeably to all the dictates of reason and experience, enjoy the happiness of heaven. Does impenitent man, then, possess a holy nature? Are holy exercises and enjoyments, the love, the service, and fruition of God, his supreme happiness? or is the reverse the fact? If the former be true, that man naturally, and without repentance, places his supreme felicity in the love, service, and enjoyment of God, then there can be no necessity of

repentance; but if the latter be true, then it must inevitably follow, that without repentance or a change of disposition and practice, he cannot be happy in heaven. Without consuming time in detailing proof, we may confidently assert, that this is a truth abundantly evident from the word of God, and confirmed by history and observation; that in our natural state we do not love, but on the contrary hate, holiness; have no desire of communion with God, nor take delight in serving and enjoying him. The conclusion is obvious, that we must repent; we must hate what we now love, and love, delight, and place our supreme felicity in exercises and enjoyments which we now hate, before we can be admitted into heaven, or be happy there. We are not only, while impenitent, unworthy a seat in those blissful mansions; but entirely unfit, and absolutely disqualified for it; so that we could not be happy, even if admitted there.

This is an important matter, which merits our most serious consideration. Many fancy they are going to heaven; that is, they have a hope of it, let them live here as they please. But unless they repent, it will be to hell, let them go where they will. Were it possible for them to force the gates of heaven, even there they would find hell.

Let us, for a moment, suppose it possible that without repentance, and, consequently, without a relish for holy exercises and enjoyments, we could be admitted into heaven; from the nature of things, can we suppose that we should enjoy any happiness there? No! our sinful appetites would loathe the holy food, and we must pine away at the heavenly feast. The chief happiness of heaven consists in communion with God. "Can two walk together except they be agreed?" Could those enjoy communion with God who do not love him? How could those who now esteem the law of God an intolerable restraint, and his service a grievous burden, be happy in being entirely subjected to this law, and forever engaged in his service? How could those be happy in the immediate presence of God, who now hate to think of him? The nature of sin is to make us flee from God; thus Adam when he had sinned, hid himself in the garden from the presence of the Lord. A sight of the spotless purity of Jehovah, in contrast with his own sinful defilement, would overwhelm the sinner, and make the bottomless pit comparatively a desirable refuge. God has appointed one day in seven as a Sabbath, and has commanded us to keep it holy; but how many are there that cannot endure to spend one day in seven even in attempting holy exercises, in convers-

ing with God and their own souls? Is it reasonable that such could be happy in keeping an eternal Sabbath holy to the Lord? Are there not many who seldom or never bow the knee at the throne of God's grace, and who esteem his worship an irksome task? Could such be happy in prostrating themselves in humble adoration before the throne of his glory, and forever employing themselves in his worship and service?

Instances of this kind might be multiplied, but these are sufficient to show the fallacy of the hope which many persons entertain about their happiness in a future state. It is the voice of reason, as well as inspiration, "that without holiness no man shall see the Lord;" and that except ye repent with such a repentance as includes a change of mind, a love of God and holiness, and a hatred of sin, ye must perish. M.

OF APOSTATE ANGELS.

No. III.

In a state of warfare, it is of great consequence to be able to ascertain the resources and strength, the number and views of those to whom we are opposed. The christian fights under the banners of the Captain of Salvation, and must dispute every inch of ground. "His adversary, the Devil, as a roaring lion, walketh about seeking whom he may devour."

Fallen Angels, who are the enemies of men, were created, originally, with the powers, the honours, and the purity of those who stood. Their fall, although no where fully narrated, is every where supposed, and clearly demonstrable from the word of God. The prophets, describing the disgrace and ruin which they beheld gathering in thick tempestuous clouds around wicked princes, drew allusions from the disgrace and ruin which had overwhelmed apostate angels in irreparable destruction. "Angels" are mentioned by the apostle Jude, as beings, "who kept not their first estate, but left their own habitation." The apostle Peter assures us, that "God spared not the angels who sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." An expression of scripture, denominating the evil one, "the prince of the power of the air," gives countenance to a Jewish tradition, that the air is inhabited by fallen spirits, who there range at large, pursuing their pernicious purposes. This, however, is perfectly consistent with the other declaration.

They may be under "chains of darkness," yet be permitted occasionally to roam about our earth; an idea which receives countenance from several passages in the gospel, where evil spirits are represented as deprecating the command of the Saviour to leave the possessed, and to return to "the deep."

Micaiah represents the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. It was debated who should persuade Ahab to go up and fall at Ramoth-Gilead; the service was undertaken by an attendant spirit. How is he to execute this service? "I," says he, "will be a lying spirit in the mouth of all his prophets." A permission was granted for the attempt: "Thou shall persuade him, and prevail also; go forth and do so." A passage of like import is found in the book of Job; the sons of God, the angels, being assembled in the divine presence, Satan appeared among them. When it was demanded whether, in his observations upon the human character, he had not been struck with the integrity of Job; he is represented as speaking in the most contemptuous manner of Job's religious character, as founded on selfish principles only, of which he engaged to produce the most undoubted proof were he permitted to afflict that holy man in his own family and person. The permission was granted; the issue of the attempt I shall afterwards examine, only observing at present, that the moral, in both of the passages now produced, is, that fallen spirits are employed by God in the administration of his providence, that they cannot act without his permission, and that to whatever lengths their malice, when acting, might lead them, there is a limit which they have no power to exceed.

The serpent, by whom Eve was seduced, appears, from various passages of scripture, to have been an evil spirit in the shape of that animal. The original form of the serpent, Milton supposes, was graceful and beauteous, distinguished by its instinctive sagacity, and probably on these accounts a great favourite. Still it was neither possessed, nor supposed to be possessed of an intelligent principle, nor of the power of speech. When, therefore, he was heard to speak and reason, he might derive from that circumstance an advantage in urging his temptation. The scripture tells us, that our first mother saw that the tree which bore the forbidden fruit was "a tree to be desired to make one wise:" How could she see this? The serpent might have told her that he was himself a proof of it; that by eating the fruit he had improved his condition, becoming intelligent, and in wisdom resembling those angels

whose conversation had, perhaps, been familiar and highly instructive to Eve. But as God's veracity in executing his threatenings, and his goodness, in appointing the spheres in which he has determined that his creatures should move, were questioned and denied by the intimations of the tempter, Eve ought to have taken the most serious alarm. Yet it must be confessed that the seduction was most artfully managed. The seducer with his tongue used deceit, while the poison of asps was under his lips. Through his subtilty he *beguiled* Eve, and thus "brought death into the world and all our woe." It required great address thus to corrupt a mind attached to obedience, both from interest and inclination. But this, probably, was neither the first attempt, nor the first triumph, of Satan. The same address, it is likely, had turned the minds even of celestial beings from their allegiance, and engaged them in a league detestable in itself, and ruinous to all whom it embraced. What an enemy hast thou, O man, in this degenerate spirit! He takes every advantage. He has the most accurate acquaintance with human nature, and knows well what bait takes best with the bold or timorous; the covetous or voluptuous; the knowing or ignorant; and the bait, eluding observation, is so managed in his skilful hands, as to be attended, too often, with fatal success. A passage in the book of Revelation places this subject in the strongest light, where the woman, or church, is represented as persecuted by a great dragon. (Revelation xii. 7—17.) This passage, although in many respects of dubious import, clearly evinces the truth which I am attempting to establish, that in fallen spirits we have the most dangerous enemies, who possess great malignity and great power, and use every effort to involve the human race in the same ruin with themselves. Their complete triumph nothing could arrest but the divine grace and energy interposed in our behalf.

When the hedge was removed from Job's substance, family, and person, neither substance, family, nor person was in safety. The furious lion approached and seized his prey. The suddenness of the attack, and the force with which it was urged, was irresistible; heaven, earth, and hell appeared to be combined in effecting the patriarch's destruction. From the wealthiest and most happy man of all the East, he became at once the poorest and the most afflicted. "There came" says the historian, "a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them; and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword, and

I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them, and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away; yea, and slain the servants with the edge of the sword, and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee." Job i. 14—19. These calamities are expressly declared to have been brought upon Job through the instrumentality of the evil one, who excited Job's neighbours in Arabia and Chaldea, to do him mischief. With fire and storm, he destroyed his sheep, his servants, and his children; and he inflicted upon his person an acute and loathsome disease. Such a power, formidable beyond conception, would, if unrestrained, soon fill the earth with slaughter, devastation, and misery. Able to excite nations to war, to arm himself with the lightning and tempest, and to inflict every form of disease, what would become of us were not Satan held in chains, and overawed by the power of the Most High? Job was left in his power for the trial of his faith, which, when tried, was found to his praise, and honour, and glory. And thus shall every assault which he makes on the truly pious, be eventually overruled by their covenant God, for their greater happiness and honour.

The attempt upon Adam in the garden of Eden, and upon Christ, both in the wilderness of Judea and in the garden of Gathsemane, was evidently permitted for the trial of their obedience. It succeeded in the one instance, but failed in the other. Adam was seduced from his obedience; Christ repelled the assault, and stood unmoved, as a rock against which the billows dash in vain. In the wilderness his *active* obedience was tried. His circumstances were pressing and dangerous, and the temptation was adapted to them with the greatest art and skill. The gratification of appetite, the preservation of life, the attainment of power, were respectively tried, but tried in vain. The wisest and best of mere mortals have, in the moments of temptation, sometimes taken the most unwarrantable steps, in order to gratify their appetites,

preserve their lives, or attain power. But no consideration, however proposed or urged, could induce our Lord in the least degree to swerve from the path of duty. In the garden of Gathsemane, his *passive* obedience was put to the most rigorous test. Different schemes attempt to account for our Saviour's agony. That scheme which accounts for a very large part of it from the assault of evil spirits, appears to me to be most satisfactory. This period of his suffering is expressly declared to have been "*their hour*." The restraint was removed, and they were left at full liberty to exert their utmost efforts, to distract and agonize his soul. They approached with an address and fury, of which we are, doubtless, unable to form an adequate idea. Yet we know that the attack must have been awful indeed which bathed his body in blood, and pierced his soul with deadly sorrow. Could the Saviour have been brought to question his Father's love, and to desist from the work which he had undertaken, the enemy would have triumphed. To effect this, he exhausted his hellish arts, but exhausted them in vain. The Saviour was not surprised by any artifice, nor shaken by the extremest torture. His faith was never staggered, but through the whole continued strong and triumphant. Even when deserted by his heavenly Father, he addressed him with the appropriating language of perfect confidence: "*My* God, *my* God, why hast thou forsaken me"—"O, *my* Father, if it be possible let this cup pass from me; nevertheless not as I will but as thou wilt." In this manner he maintained his ground, from which the united powers of hell could not drive him. At length the enemy fled abashed, and left the conquerer in possession of the field; and thus the second Adam repaired the losses of the first.

PHILOLOGOS.

[*To be continued.*]

PERFECTION OF CHARACTER, ACCORDING TO THE SCRIPTURE.

A TRULY religious character consists of two parts, each so essential, that the character cannot exist if either be wanting. These component parts of character which I have in view, are *faith* and *practice*. Men are apt to separate what God has joined together, and in the sacrilegious attempt, the character is entirely destroyed, and nothing remains which can be of any avail at the bar of Christ. Faith without practice is an empty thing, a tree which bears no fruit, a lamp which gives no light, a carcase desti-

tute of life. But how are we to estimate practice without faith? A pretension to such practice may be made, but on no principle of scripture can it be realized. Destitute of faith, works acceptable to God are never found, for "without faith it is impossible to please God."

Cain was licentious in his life. I know not that the promise in which the gospel was then published, was questioned by him. To that promise it is not improbable that he gave a careless assent, as many pretended christians do in our own time. But it had no hold upon his heart, and made no impression upon his conduct; he was defective both in the sacrifice which he offered, and in the life which he led. Saul received a command utterly to destroy Amelek, and *all* that he had; his obedience was partial, reserving *the flocks* for sacrifice. In this he opposed his own wisdom to the wisdom of God. God permitted no reserve, but a reserve Saul thought to be necessary. It is not for weak *man* to believe that he can improve upon the divine command. Saul would not act upon the command as it was, but modelled it according to a vain imagination. From this instance, it is apparent what kind of works men destitute of faith bring forth. They err perpetually on the right hand, and on the left; sometimes they do too much; at other times they do too little. Under the empty pretence of honouring God, they take the most effectual steps to draw down his displeasure. The union of faith and practice, keeps men in the right way: faith produces good works; by good works faith is strengthened, they mutually beget and confirm one another; and the union of both, in the same character, though in the one there may be much weakness, in the other much deficiency, constitutes *that perfection* of which the scriptures speak, as the leading distinction of those, who, before God, are accounted righteous.

M.

BOGUE'S ESSAY.

Some readers of this Magazine, were so much interested by the selections which were made in our review of Mr. *Bogue's Essay on the Divine Authority of the New Testament*, (Vol. I. p. 487), that we have been repeatedly called on for further extracts from that able and valuable work. With these solicitations we cheerfully promised compliance, and shall hereafter frequently introduce such parts of the Essay as are most distinguished for important sentiments or conclusive arguments. The copies of this

work, in this country, are so few, that only a very limited acquaintance with its merits can be supposed to exist; but we are pleased to believe, that it will soon be more generally known, and that the happy effects, which it is calculated to produce, will be more extensively felt. We are informed, that an American edition is now in the press, and will shortly be given to the public.

THE FULLNESS OF THE NEW TESTAMENT.

THE world is filled with books, and great numbers of them are excellent. How many men of the first talents have written admirably on the subject of religion! Every age can boast of its celebrated authors, who have consecrated themselves to the instruction of mankind. I have read many of them with pleasure and improvement; but I find, that, when I have gone through them three or four times, I have gained all their ideas. In spite of me they become flat and uninteresting, and I am obliged to lay them aside; for I can no longer read them with pleasure.

But the New Testament forms an exception to this rule. I have read many parts of it, hundreds of times; and can read them again to-morrow, with equal relish as at first. Whenever I peruse it with serious attention, I discover something new; and the more attentively and devoutly I do so, I discover the more: and new ideas spring out of the words and subject, and enrich my mind. Besides, I am never weary of reading it: it presents new charms to me every day: and like bread made of the finest of the wheat, it is always agreeable to the taste. The more I read, the more I love it; and the more intimate my acquaintance, the stronger is my affection for it. I have my favourite authors on religion; and I frequently peruse them. They are men of genius, learning, and piety. But they are only children, in comparison of the fishermen of Galilee: and I find a fulness and sweetness in their writings, which the others do not possess.

Whence comes this astonishing difference? Allow the New Testament to be written by inspiration, and the reason will be easily assigned. The Holy Spirit of God, whose understanding is infinite, can put such a number of ideas into a book, as it shall unspeakably surpass the power of man to do, which shall one after another appear to the pious reader, and amply reward his researches. He can likewise so fill the book with *good*, as well as with *truth*, that it shall delight the heart, as well as enlighten the mind, and have such undescribable charms, that it shall be always sweet, and fill the soul with the highest degree of mental pleasure. To these causes I ascribe its astonishing fulness.

But how will ye who call the New Testament a common book, or a forgery, account for this singularity? To deny the fact, will not avail. The observation before us has been made by thousands of persons, both illiterate and learned, in every age; and against such a mass of evidence, the assertion of those who have read, merely with a view to find fault and to condemn, will not weigh much in the balance of impartial reason. The testimony of bats and owls, to the loveliness of the gloom of night, and against the beauty of the light of the sun, would not be heard in opposition to the unanimous declaration of the inhabitants of the earth, and of the air, to the contrary. But ought I to use such a comparison? My design is not to irritate, but to convince; not to triumph over an enemy, but to reclaim a friend and a brother, who, to my grief, has gone astray; and to lead his feet into the way of peace.

THE SCHEME OF THE DIVINE GOVERNMENT, AS REPRESENTED IN THE NEW TESTAMENT, IS VAST AND EXTENSIVE.

While the past and the present occupy a certain portion of our thoughts and time, it is natural to look into futurity, and to conjecture what will come to pass. How often has this been the theme of the most ingenious writers! But we observe in them the attributes of man. Their plans of the divine conduct, in the regulation of human affairs, are extremely limited in extent; and they seem in haste for the execution. Beyond a century, or two at most, their views scarcely ever extend for the accomplishment of their plans: more commonly they are comprised within a still narrower space. They are eager to see their expectations realized; and often place the event within such a period, that they may have the satisfaction of witnessing it.

How different is the disposition of the writers of the New Testament! They present to us a view of the divine government; but the forementioned peculiarities are not to be found. The plan embraces a vast variety of objects; it advances, by what we would call very slow degrees; it comprises within its grasp some thousands of years; it gives time for every thing. The prophets of the Old Testament, allowed four thousand years to elapse, before the coming of the Messiah. The apostles of Christ, assign twelve hundred and sixty years to the dominion of Antichrist, from his rise to his fall, a duration of which, no other class of men, were ever able to bear the thought. After this immense space, christianity, they say, will overcome all opposition, and be universal on the earth.

How much this scheme resembles the course both of the natural and the moral world, must be obvious to all. Plants spring gradually from seed; trees grow still more slowly; and ages pass on, before some of them arrive at maturity. In man, as an *individual*, the progress of improvement is far from rapid; in *communities*, it is still slower. How many centuries roll on, before a nation passes from a barbarous state, to a high degree of civilization. It must be allowed to be, at least, an extraordinary circumstance, that the New Testament should, in this respect, differ so materially from all other books; and that it should, at the same time, so perfectly accord with the actual state of the divine government. The degree of weight in it is submitted to the consideration of the reader.

ON DENYING ONESELF TO BE AT HOME.

MR. EDITOR,

As one great object of your useful publication seems to be the promoting of christian holiness and correctness of manners, I should hope that some of your correspondents would favour me with their sentiments on a custom very general in the polite circles, that of denying oneself to be at home to visitors.

The Reverend Mr. Scott, in his family Bible, condemns the practice as "a very criminal deviation from simplicity and godly sincerity," and I confess his remarks have considerable weight with my mind; but as there are many who are of a different opinion, I think a further investigation of the subject might be useful. We are strictly enjoined to "abstain from all appearance of evil;" and, therefore, no question can properly be deemed trivial and insignificant which concerns our religious profession, and the satisfaction of our own conscience.

PHILALETHES.

The above is from the Christian Observer; and an answer to the inquiry, from the same work, is here subjoined.

MR. EDITOR,

No answer having yet appeared in your miscellany to the Query in Philalethes on the custom prevalent in the polite circles of denying oneself to be at home, I venture to send you the following plain thoughts, being of opinion, that an answer should appear in the same volume of your work in which the query is proposed.

1. I cannot help thinking, that there is an answer to it in a scripture quoted by Philalethes himself, viz. "Abstain from all appearance of evil." However it may be doubted, whether the

custom in question *really be* evil, it must surely be acknowledged that it has the *appearance* of it.

2. We are taught in the Word of God to form high and reverential ideas of truth, as a sacred thing which we cannot prostitute, and with which we cannot trifle with impunity. Now, if truth be *an agreement between what we say and what we mean*, it is clearly violated in the case under inquiry.

3. But it is urged, that "words and phrases do, in process of time, change their original meaning." We have, indeed, heard much lately of this *tacit alteration*, insomuch that it has been gravely intimated that the articles of our church may now mean something very different from what the original framers of them intended; and Philalethes probably knows that the custom we are now discussing is a favourite illustration of this extraordinary theory. Surely then christians should be careful how they adopt or countenance the perverted use of words.

4. A serious objection, I think, must arise in a conscientious mind on considering, that he who conforms to the custom under inquiry has necessarily to employ an agent in the business. Another must declare for him that he is not at home. There is here, to say the least of it, great liberty taken with another man's conscience; and those who are thus employed will certainly learn to form slight ideas of truth, when they find their superiors (especially if persons of credit and respectability) thus trifling with it.

5. When a person at home is denied to be so, it must either be supposed that he, to whom the denial is made, is likely to take the words in their literal sense, or to understand sufficiently the meaning of them, and the real state of the case. If the former is supposed, actual deception is practised; if the latter, there is a deviation from the meaning of the words perfectly unnecessary, and therefore certainly unjustifiable.

In short, Sir, I cannot think that Mr. Scott has condemned the practice in too strong terms. An undue conformity to the language and customs of the world, is, I fear, the practical heresy of christians in Great Britain. I am, Sir, your's, &c.

V. II.

ON SPIRITUAL IMPULSES AND FEELINGS.

[*In a letter to a friend.*]

'MY DEAR FRIEND,

SINCE I saw you last, I have frequently thought of you with much concern, and sincerely wish you divine support and direction in all your trials and difficulties. As I make no doubt of your

being a partaker of divine grace, I believe the Lord will, in the issue, bring you safely through all your troubles. Yet, if I may speak my mind freely, I am jealous over you, lest you should increase your own distresses, and lessen the benefit you might receive from them, by some mistakes you seem in danger of running into.

You remember the account you gave me of *your receiving many promises from God*, particularly respecting your *temporal circumstances*, and expressing the strongest *confidence* of their *literal* and punctual fulfilment. Perhaps you will think me your enemy, should I endeavour to rob you of any part of the consolation you have derived from this source. However, bear with me till you have heard me out; and I trust it will appear, that I do not wish to usurp dominion over your faith, but to be an helper of your joy.

I rejoice that you are enabled to abound in *prayer*, and thereby to make your requests known unto God; being desirous to cast all your care upon him, and to derive instruction and support from his word. I am fully assured, that the word of God will be found a sufficient directory in all cases whatever, and a source of spiritual comfort under the greatest trials.

It is your duty and privilege to *search* the scriptures daily, both for direction and consolation; and to endeavour, when you cannot have the Bible in your hand, to *recollect* the precepts and promises, and meditate upon them; praying that the Holy Spirit would not only assist your natural power of recollection, but more especially that he would give you a *spiritual understanding* of his word, and an *answerable frame of heart*, properly affected with the various truths therein contained.

You have reason to bless God for the suitable provision he has made in his word, which, I gladly allow, is as exactly suited to your case, as if the words had been spoken to you individually; though, blessed be God, the same word of truth is equally suited to all other believers; and you have no more cause to complain of *this*, than you have to complain, that while the sun warms and enlightens *you*, as much as if you lived alone on the earth, it does as much for millions more at the same time.

You ought to be thankful that God has given you a *memory*, and assists you to recollect, from time to time, suitable passages of scripture, which sometimes occur to your mind in a very apt and seasonable manner. But perhaps this observation will rather displease you; and you will hardly allow that you do *recollect* them, but think they are *immediately suggested* to you from God. However, if your memory be like mine, it will be very difficult to

prove this point. I have many a time had good things and bad suddenly occur to my mind, which at first I thought I had never read or heard before, and yet have afterwards found out where I first met with them. And be this as it may, it is a matter of *no consequence* at all, whether God assists my natural faculties in recollecting his word, or immediately suggests it. If he has *once* spoken in his holiness, it is as true as if he had said the same thing a thousand times. The bare suggestion of words to the mind would not necessarily be accompanied with the exercise of grace; for Balaam, and other natural men, have had wonderful things told them by God himself, and yet had no grace at all in their hearts. And, on the other hand, if my memory, or twenty other natural faculties of body or soul, were made use of in bringing the word of God to my mind, yet if I had at the same time the real exercise of grace, I might be assured, that *that* was owing wholly to the Spirit of God.

I therefore wish you and all christians to ground their consolation, not on the MANNER in which the promises are brought to the mind, but on the MATTER contained in the promises themselves; not to think they are christians, because promises come *suddenly* to their minds, as if a *voice* spoke them, when they did *not know* there were any such words in the book. The suddenness proves nothing either one way or other; the voice is probably formed by the strength of their own imagination; and, if it really came from heaven, would be no surer than the written word was before: and as to their not knowing the words were in the book, that is the worst sign of all; for it only proves they have not read their Bibles so much as they ought to have done. Suppose you were to take any one plain promise of the gospel, and read it over ten times a-day for twelve months together; if, upon the last day of the year, after reading it 3650 times, you found your mind enlightened to discern its real original meaning, was persuaded of its certain truth, and made to embrace it as good, sincerely and earnestly desiring the enjoyment of the blessings therein contained, for the same ends for which they were promised, and depending on the faithfulness of the Promiser for their fulfilment, thus being excited to give up your heart to him; if you had felt no emotion of the kind for 3649 times that you had read the words before, and if at last your comfort came on ever so slowly, you might nevertheless be safely assured, that it came truly from God.

But at this time I meant chiefly to speak of the promise of *temporal blessings*, which you seemed to be so confident of, that

God had made them to you in particular, and would accordingly undoubtedly fulfil them. Now, it is a certain and comfortable truth, that "goodness is profitable for all things, having the promise of the life that now is, as well as of that which is to come," 1 Tim. iv. 8. But verily, my dear friend, *I have no notion that God has made one promise of temporal blessings to you, but what is common to all believers in similar circumstances.* Herein you seem, to me, to be in great danger of mistakes, and such as will probably lead you into other considerable errors, if they are not rectified. Christian friendship, therefore, induces me to use freedom and plainness on this head.

Before the canon of scripture was closed, God made known his will at sundry times, and in divers manners, to many of his servants, by way of immediate revelation. He made various particular events known beforehand to Abraham, and Joseph, and David, and others; and gave them promises which belonged to them exclusively, and could not be safely applied to any other. For instance, he promised Abraham, that his seed should be as the sand of the sea for multitude; and that all nations of the earth should be blessed in his seed, &c. He engaged, that Joseph should be exalted above his brethren, and all his father's house. He foretold, that David should be himself seated on the throne of Israel; and afterwards sware unto him, that of the fruit of his loins he would raise up the Messiah, to sit upon his throne. God also made new revelations to bad men, as well as to the godly; to Pharaoh, to Balaam, to Jeroboam, to Jehu, to Ahaz, &c.

But we, who have now the whole Bible to direct and support us, are not encouraged to expect or desire *new* revelations; but it is our duty to make use of the *perfect* revelation which God has *already* made, and put into our hands; and I must insist upon it, that it is so full and perfect, that you cannot need any additions to it.

The *precepts* of the Bible are so plain and full, that if we have a single eye to the divine glory, they will, in all cases, be found a *sufficient directory* as to every branch of duty. Indeed, had I ever so much grace and spiritual understanding, the Bible would *not* tell me what would come to pass next year, nor even what will take place to-morrow. It will not tell me, whether I shall be rich or poor in futurity; whether I shall continue in my present circumstances, or alter my outward condition, within any limited time: it will not inform me, whether I shall live long, or die soon; nor will it assist me to predict a thousand events which my curiosity would like to know. But it will do that which is ten thousand

times better; it will direct me to be concerned, that whether I live, I may live to the Lord, or if I die, that I may die in the Lord; it will teach me to acknowledge God in all my ways, and encourage me to cast all my care upon him; it will tell me that my times are in his hands, and teach me to bless the Lord at all times. It will not absolutely assure me what God will do as to any of my outward concerns; but it will assure me, if I am a christian, that he will deal well with me, he will surely do me good: it will teach me, that as I know not what is good for me, of all that is before me, I ought, in whatsoever state I am, therewith to be content. Surely it is *much better* for me to know what I ought to do to-day, than to know what will come to pass to-morrow. I had much rather know the *duties* of one hour, and have a heart to do them, than have a revelation of all the future *events* of my life. Now, I am thoroughly convinced of this important truth, which I dare confidently assert and maintain, viz. that *common sense, a Bible, and a right spirit, will always inform a christian what is present duty.* They will not always direct him to *action*, because his present duty may be *patient waiting*. They will not inform him how he may certainly avoid a variety of troubles, (though they will probably assist him to escape many difficulties, which he would otherwise meet with), but they will teach him how to glorify God, by bearing all unavoidable troubles in a becoming manner.

Thus also the supports and consolations of the Bible will be found quite sufficient for every christian in the worst of troubles. Place me in the worst condition that ever a child of God was in, and let God only enable me truly to understand, and fully to realise, what he has already said, in his *good old revelation*, and I should have support and comfort enough; I should need no *new revelation* to make me easy. By the OLD revelation, I mean the scriptures in their original sense and meaning, understood as saying *nothing more to me than what they say to all christians in the like circumstances;* so that *every other christian would learn just the same things from them which I do, if he had but an equal measure of spiritual light.* By a NEW revelation, I intend all sorts of impressions concerning supposed facts not already discovered in scripture, or concerning future events not already foretold, whether these impressions are made in the words of scripture, or by any other words strongly fixed on the mind. If detached sentences of scripture are made use of, that makes the case none the better, unless the sense gathered from them was originally contained in the Bible.

Perhaps you will stand me out, that you have known some such instances of these sorts of impressions being fulfilled, that I can never persuade you they are always delusive. As to myself, I only say, that I have no better opinion of *these* tales, than I have of tales concerning *ghosts* and apparitions. I should not care to affirm, that no man, in any one instance whatsoever, really saw an apparition; but I believe, that out of a hundred such tales, half of them are barefaced lies, and probably forty-nine of the other half were merely the effect of a strong imagination; and *if* one in a hundred should be true, I do not wish to experience the truth of either kind of wonders myself: nor have I any more desire to receive a true new revelation, than I have to receive a visit from a real ghost.

However, I must be more positive in maintaining, that, supposing them both to be real, there is no more token of grace in the one case than the other. Indeed it is possible, that a new revelation, if it were really made to a gracious man, might be attended with the exercise of grace; and so might his seeing an apparition. But certainly, it is a *far better* evidence of grace for a man to bear up under trials, by means of scriptural consolation, while he is uncertain of future events, than for him to be supported and comforted, by the certain foreknowledge of some agreeable change in his outward circumstances.

Suppose that you were in a state of poverty, and, being greatly distressed on that account, were to be relieved by an express revelation, that some distant relation should soon die, and leave you a large fortune; I think verily, you would not have the opportunity of exercising such grace, and giving God such glory, as another person, who, though as poor and afflicted as yourself, should yet be composed, and resigned to the will of God, notwithstanding he had no expectation of any remarkable alteration of circumstances in his favour, but who should rely on the providence of God, to supply him with absolute necessaries, submitting to his wisdom and sovereignty, and rejoicing that he had chosen the poor of this world, to be rich in faith, and heirs of his kingdom.

I wish you, my dear friend, to pray earnestly for more spiritual understanding of the good old revelation already made: be content that the Bible has said already, to all believers, enough to support them in their worst distresses, and do not indulge a wish to make it say more than it has said. There is much instruction and consolation treasured up therein, which we have as yet but a very imperfect acquaintance with; let us study that, leaving secret

things to the Lord, and being thankful that he has given us such an ample revelation of his holy will.

It is more flattering to *spiritual pride*, to hold an immediate dialogue with the Almighty, and to foretel our own future prosperity, and I know not what besides, than to study the plain word of God, and learn no more from it than what all our christian brethren might learn by the same means: and indeed this tendency, of such sort of impressions, is one great objection to them. But the other method is much more honourable to God, and to his written word, more favourable to the exercise of grace, and, in the issue, more comfortable and safe for ourselves. At best, I may be mistaken as to these new revelations; but the old can never prove false. If I were desirous of changing my circumstances in life, a revelation of my certain success in courtship might disappoint me; but an assurance, that God would perform the thing he had appointed for me, could not. If I were in poverty, a promise of riches might fail; but a promise that God will add all that is really needful to them who seek first the kingdom of God, and his righteousness, cannot deceive me. If I were under trials, an impression that they should have an end at a given period, might fail; but a promise, that they shall issue, some way or other, to the glory of God, and my real welfare, cannot fail, for God has ensured this to all believers.

Since I was first acquainted with religion, I have known many instances, of the sad consequences of giving heed to impulses, both in those that I believe were truly gracious, and in others whom I could not but suspect to be destitute of divine grace. I have seen repeated instances of persons carried away by these impressions, who have appeared for a long time exceedingly confident of the fulfilment of the imaginary promises of certain events, which they desired; but yet, instead of waiting God's time for their accomplishment, they have been subject to the *most violent and disorderly sallies of passion*, upon any appearance of a disappointment, even while they have professed to retain their confidence, that God had indeed said such and such things to them; a sad indication to me, that their faith in this particular was not the gift of God. And when real christians, as I verily believe, have for a while been drawn into such snares, how have they been tempted to throw away all their experience, good and bad together, when events had taken place quite contrary to their expectations! I wish to use all possible tenderness in attempting to rectify mistakes of this kind, but have some-

times had cause to repent not speaking my mind more plainly and fully.

I pray, therefore, my friend, that you may be contented with inquiring into present duty, and satisfied with the stores of consolation, already treasured up in the divine word, as the common stock of the people of God. Perhaps you are ready to reply, Well, but then the Bible will not assure me to the contrary, but that I may be as poor as Job or Lazarus! Very true; it will not secure you from any one affliction that other believers are liable to; but however, as it assures you the Lord will never fail you, nor forsake you; that he will cause all things to work together for your good; that though for the present, if need be, you may be in heaviness through manifold temptations; yet, the trial of your faith, being more precious than that of gold, which perisheth, though it be tried with fire, will be found to glory and honour, and praise, at the appearing of Christ Jesus; you will, in the issue, find cause to say, This is enough; God hath spoken in his holiness, and I will rejoice, since he in all things shall be glorified.

Hoping you will take all my freedom in good part, I subscribe myself, Yours, &c.

AGNOSTOS.

EXPOSITIONS.

OF DANIEL xi. 2. to xii. 8.

I WISH to call the attention of your readers to the concluding part of the last prophecy of Daniel. This prophecy, (which commences at the second verse of the eleventh chapter, and terminates at the third verse of the twelfth) describes a series of events, that were to happen in regular succession, from the time of Daniel, to the very end of the world; consequently, it is the business of its interpreter, to follow undeviatingly the stream of history. Our Lord himself, hath been pleased to determine *one* period in the prophecy, by referring the abomination of desolation, mentioned in Dan. xi. 31, to the destruction of Jerusalem, by the Romans. Hence, all those events, which are detailed by the prophet, *subsequent* to his mention of the abomination of desolation, must evidently be *posterior* in point of time, to the destruction of Jerusalem. Accordingly, in the thirty-second and thirty-third verses, of the same chapter, the persecutions of the primitive christians are set forth: in the thirty-fourth, the conversion of the empire, under

Constantine, is mentioned; an event, which, as it increased the temporal prosperity of the church, caused many worldly characters to cleave to it with flatteries: in the thirty-fifth verse, the reformation is noticed; and, in the thirty-sixth, thirty-seventh, thirty-eighth, and thirty-ninth, the corruptions of popery are described: the fortieth verse points out the downfal of the papacy, and at the same time exhibits to us the rise of another formidable power, denominated *the king of the north*. The king of the south, whatever prince be designated by that name, shall merely push at the tyranny of the pope; but the king of the north shall pour upon him like a resistless torrent. He shall enter likewise into Palestine, but Edom, and Moab, and Ammon shall escape out of his hand. Egypt, however, shall be subjected by him; and the Libyans and Ethiopians shall be at his steps. At length tidings out of the east, and out of the north shall trouble him; whereupon he shall go forth with great fury to destroy, and utterly to make away many. And now he shall seize upon the holy mountain Zion, situated between the Dead and the Mediterranean sea; but, notwithstanding all these exploits, he shall come to his end, and none shall help him. At this precise time, a time of trouble, such as never was since there was a nation, the restoration of the Jews shall take place.

Such is this celebrated prophecy of Daniel; and the question is, who is pointed out to us, under the title of *the king of the north?* The eventful history of this personage is sufficiently detailed; but the two most prominent features in it, are *his subversion of the papal power*, and *his contemporaneousness with the return of the Jews*. I suspect that some further light will be thrown upon his character, by referring conjointly to a prediction of Ezekiel, and to a part of the Revelation of St. John. In the former of these prophecies, a prince is described, under the name of *Gog*, (Ezek. xxxviii. 2.) who should proceed out of the north with an immense armament, (ver. 15.) attended by the Persians, the Cushites, and the children of Phut, who should make a grand attack upon the Israelites, now resettled in their own country, and who should there meet with a complete defeat. In the latter, two invasions of Gog seem to be pointed out; the one before, and the other after the millennium, (Revel. xix. 17. and xx. 8.) Both attempts, however, completely miscarry; and St. John and Ezekiel, equally invite the fowls of the air to feed upon the flesh of the slaughtered army. It is observable, that Ezekiel, in *his* account of Gog, makes no mention of the downfal of popery; whereas St. John, represents the destruction of Rome, the mystic Babylon, as coëtaneous with the

first grand battle. It appears, therefore, that Gog assists in the overthrow of the papacy, and attempts to conquer the Jews in Palestine, where he and all his forces are completely cut off. Precisely the same actions, however, and at precisely the same period, are ascribed by Daniel to the king of the north; whence we are almost compelled to suppose the identity of the king of the north, and Gog the great northern prince of Mesech and Jubal. If this be the case, which I think to be nearly indisputable, I could wish some of your learned correspondents to consider how far we have a right to conclude that arch-apostate Bonaparte to be the prince of the north mentioned by Daniel, Ezekiel, and St. John. Some of his actions certainly correspond very minutely with those of Daniel's king of the north. Thus, considered with respect to Italy, he is a northern power; he hath come against the papal territory like a whirlwind; he hath entered into many countries, hath overflowed, and passed over; he hath attacked Palestine; but, by the singular intrepidity of Sir Sydney Smith, Edom, Moab, and Ammon, were delivered out of his hand; nevertheless the land of Egypt hath not escaped him, and the Copts and the Arabs have attended his steps.

Should this prophecy then relate to Bonaparte, hitherto it hath been accomplished, and in God's own good time will be completely so; but if it do not relate to him, the events are yet future. Gog and Magog are generally thought to be the northern and southern Scythians; it is almost superfluous to observe, that most of the modern Europeans are of Scythic or Tartar origin; but whether we may, with propriety, apply the titles of *Gog*, *Mesech*, and *Tubal* to the Franks at present, inasmuch as they have long since quitted the wilds of Tartary and occupied a more southern situation, I will not venture to determine. A writer in the Antijacobin Review of July last has, I think, too rashly applied the prophecy of the king of the north to Bonaparte. Before *that* can be *positively* done, it ought to be shown, that the character of the northern prince of Mesech and Tubal is the character of the Corsican despot.

Bishop Horsley, in his admirable elucidation of the eighteenth chapter of Isaiah, thinks that the restoration of the Jews will be effected by the then prevailing maritime power. Opposed as Great Britain is to the inordinate ambition of France, if Bonaparte be the northern king destined to attack the Jews in Palestine, and consequently to be their mortal enemy, England may possibly be the nation destined to espouse their cause, and to effect their restoration.

Should you think these observations worthy of a place in your valuable miscellany, they are much at your service.

Ch. Ob.

MATTHEW vi. 23.

Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you.

Our dear Redeemer, constantly aiming at the grand design of his incarnation, always directed the minds of his followers to that kingdom, which is not of this world, and to those joys which are lasting as himself. In the chapter, from which these words are selected, he had been informing the ignorant minds of the multitude around him. So constantly was he employed in this gracious work, that he scarcely allowed himself time, for necessary refreshment. Here, then, is a divine exhortation by the blessed Saviour, to seek those things which make for our everlasting peace: how important is it for us to attend to his kind invitations, mingled with his tears and prayers of love for us! Jesus came down from glory, arrayed himself in mortal flesh, bore the infirmities and sins of men, that whoever believeth in him, should not perish, but have eternal life. He hath said, "Seek *first* the kingdom of God and his righteousness." It should therefore, be our first concern to make our title clear to heaven. It should engross our chief and first care to seek his righteousness and grace, to live a life of faith and holiness, as introductory to the joys of heaven.

Our Lord proceeds: "All other things shall be added unto you." Here then is an easy choice. If we chuse everlasting happiness in the world to come, God hath promised all other things shall be added unto us here; all things necessary, either for life or death. Happy then, is the christian; his divine master hath promised, even in this state of trial, which cannot be of long duration, that not any good thing shall be withholden from him. But, as to the unconverted and impenitent, evil in this life, sorrow, vexation, disappointment, often are their portion; and in the world to come, everlasting misery. Why then, do men love sin, which is so dangerous, and why not love holiness, which is so advantageous? Why? because the natural man loveth not the things which are spiritual; because the carnal mind is enmity against things divine. Think then, fellow sinner, upon the glories promised to those, who seek first the kingdom of God and his righteousness, and chuse those things, which make for your everlasting peace.

T. B.

QUERY.

Is there not an obscurity in the reading of the following text which might be removed?

1 Samuel xvii. 39. "And David girded his sword upon his armour, and *assayed* to go; *for* he had not proved it. And David said unto Saul, I cannot go with these, for I have not proved them," &c. It would seem as though the reason why he *assayed* or attempted to go, is that on account of which he refused going; "*for he* had not proved" the armour.

O.

ANECDOTES.

We are assured of the truth of the following communication by a correspondent, on whose authority we place the most unreserved reliance. *Ch. Ob.*

Conceiving it to be one important use of your publication to guard your readers against the seductions of fashionable error, and especially when clothed with the sanction of *popular names*, the following authentic anecdote may not, perhaps, with this view, be deemed unworthy of a place in your valuable Magazine.

It was my lot, some years ago, occasionally to meet a disciple of the late Dr. Darwin. Mr. —— had drunk so deeply into the system and spirit of his master, that he considered him the very first poet and philosopher of the age. I have heard him expatiate with enthusiasm on the writings and character of that deist, and in the same conversation, revile the Holy Scriptures, with all the rant of vulgar blasphemy.

Of all the examples, of a mind emancipated from religious and moral restraint, I ever met with, this unhappy man was the most offensive. His conversation, though abundantly larded with the cant and slang of the new philosophy, was lewd, profane, and jacobinical; and when infuriated by zeal for his principles, (which happened as often as they were opposed,) every rule of decorum was trampled under foot: he appeared, on such occasions, neither to "fear God, nor to regard man!"

A few months after my last interview with Mr. ——, I was informed that he was no more! Struck with the event, I was solicitous to know how such a man would *die!* The amount of my information was, that, as death approached, the confidence he had before expressed in his deistical opinions forsook him, and in its place a deep horror seized his mind! A short time before his

departure, supposing himself quite alone, he was overheard, by an unobserved attendant, giving vent to the agonies of a tortured conscience! With furious despair he expostulated with the man (Dr. D.) whom he *now* reproached as his deceiver; and, after loading his name with execrations which I dare not put upon paper, he closed the horrid remonstrance in some such terms as the following: "Monster! wretch! is *this* the end of your boasted philosophy! Have you brought me to *this?*"

Reader! though such examples are seldom brought forward, you are not hastily to infer, that they rarely happen, or that the principles of modern infidelity do not lead to such melancholy issues. The tenderness of survivors may often conceal the dismal story; and even when such men leave the world with composure, we should remember there are such judgments denounced against the obstinate opposers of revelation, as a "seared conscience," and a "reprobate mind!" How different the end of those, who "sleep in Jesus!"

MR. EDITOR,

THE truth of the following account may be depended upon. About thirty years ago, a gentleman, who lived in a considerable town in the north of England, was in the last stage of a consumption before he became aware of his danger; finding, however, his strength rapidly declining, he expressed, for the first time, to the physician who attended him, an apprehension of his real state. The physician too abruptly replied, Sir, you cannot survive many hours. This had such an effect upon the poor patient, who was little prepared either for such a denunciation, or for the awful event which was soon to follow, that he suddenly rose upon his feet in the bed, and sunk down again as suddenly, exhausted by the effort. The physician, on observing his face, thought that he perceived an appearance on the forehead very different from common prespiration, and upon applying a napkin, to his astonishment, found it stained with blood which had been forced from the extremities of the vessels, and even through the skin, by the agony and exertion of the unhappy sufferer.

Perhaps this is the only instance that has ever occurred of such a phenomenon, excepting one, which will instantly occur to the christian reader: and it is recorded in this place in order to prove, for the benefit of unbelievers, that extreme agitation and distress, operating upon a sickly or delicate frame, may, without a miracle, produce this affecting and dreadful appearance.

The evidence for the fact needs not to be doubted: your correspondent, at the time when this circumstance happened, lived within a few doors of the person, visited his family, heard his story every where related, without doubt of its truth or variation in its circumstances; and, within three or four days from the time when it happened, saw him laid in his grave. *Ch. Ob.*

One day the renowned Cardinal de Retz seeing a carbine levelled at him, by some one he did not know, had the presence of mind to cry out, "*If your father, Sir, were now seeing what you are about!*" This speech immediately disarmed the fury of the assassin.

Remember, O believer, a Father's eye is upon thee. May the testimony ever be thine, that thou pleasest him!

The University of Louvain complained to the princess Margaret (sister to Charles V.) that Luther, by his writings, was subverting christianity. "Who is this Luther?" said she. "A poor illiterate monk," was the reply. "Is he so?" said Margaret: "then do you, who are so very learned, and so very numerous, write against this ignorant monk. The world will pay more regard to so many scholars than to one blockhead."

The intrepidity for which Luther was so much distinguished, and which so well becomes every good man possessing a bosom conscious to itself of rectitude, was, in the life of that reformer, perhaps, on no occasion, more manifest than at the time when, by Charles V. and by the papal legates in Germany, he was cited to appear before the diet at Worms. His friends, whom the fate of Huss, under similar circumstances, filled with anxiety, urged him not to rush wantonly into the midst of danger. Luther, superior to such terrors, silenced them with this reply, "I am lawfully called to appear in that city; and thither will I go, in the name of the Lord, though as many *devils*, as there are tiles on the houses, were there combined against me." O.

RELIGIOUS INTELLIGENCE.

THE following very interesting letter from the Rev. Gideon Blackburn, missionary among the Cherokee Indians, in the state of Tennessee, to the chairman of the standing committee of missions, has been lately received. Can wealthy christians read it, and not offer him some assistance! The second Indian school which he has opened, he will have to provide for principally himself. The funds of the General Assembly, already burdened to the utmost, can afford him but little, perhaps no relief.

Maryville, Jan. 27, 1806.

REV. SIR,

I sensibly feel the need of friendly counsel. Could I but sit beside you a few minutes, it would probably relieve my mind; however, I am relieved by the consideration that *Jesus* reigns.

Early in this winter, an Indian, named Quotoquiske, three of whose sons and step-sons I have at school, went to Charlestown to lay in some goods, as he is engaging in the line of merchandizing, and took with him one of the boys, who was so advanced as not only to be an interpreter, but also to do business for his father. During their stay in the city, the boy became infected with the small-pox, though it never was discovered until he had reached the borders of the nation on his return home. The Indians incautiously flocked round him, as he passed through the towns, to see what was the matter, and before he arrived at home on the 18th instant, it is probable he had spread the infection pretty generally. I was immediately notified, and went without delay to the school, knowing that none of the master's family, except himself, had ever had the small-pox; and also, that the children had scarcely all returned after a short vacation I had given them at the beginning of the year. The most of them came through the neighbourhood of the infected family, which was only eight miles from the school. I found thirteen only had arrived, and several of the rest, as I expected, were in the neighbourhood of the disease. I, therefore, thought proper to forbid their coming on, till it should be determined whether they were infected. The case was truly critical! the poor little dear children earnestly begging of me to do something to save them, and I had nothing in my power; as I had made immediate inquiry of the faculty for the vaccine matter, but was told there was none in the state; and should I innoculate with the variolus matter, and any of the children die, the other Indians would undoubtedly be offended, and the institution would be ruined. To remove them to the settlements would have been both hazardous and expensive; as some bad fellows, who are disaffected, would have immediately reported that I was kidnapping the children; and, likewise, as I had laid in provisions for the season, it would have been costly to remove fifty miles through the wilderness. To force the poor little crying things to face the danger, by disbanding the school, appeared cruel; I, therefore, determined to keep those who were at the school together, using such simple preventatives or preparatives as were in my power, hoping they might escape, until you might have it in your power to send me the vaccine matter, which, if it could seasonably arrive, might not only save the school, but a large share of the nation. Oh! how humanity, especially if aided by sincere piety, drops the tender tear at the reflection of so distressing a disorder raging amongst, and hurrying into eternity, poor savage souls, unacquainted with their destiny or their God! Can the civilized world be clear of guilt, in so long neglecting the rescue of poor heathens from their savage state? The Lord has made us treasurers of his bounty, and loudly called on us to give of his own to save his savage offspring; and oh, how many christians refuse to comply, or do it so sparingly as to be inadequate to answer the end!

In August last, in answer to the pressing request of that part of the nation, I established another school, in the lower part of the nation, which consists of from twenty-five to thirty-two scholars. They are learning to admiration. I shall have it shortly in my power to send you specimens of their industry and progress, which will surprise you. This school I have opened, trusting in God that he will bring about some means to defray its expense. Had I sufficient to carry on education, by christian teachers, to the extent the Indians would now desire, a few years would raise in the forests civilized families and magnificent churches; but my poverty, and the wants of a little family, tie my hands. This, together with the continuati on of the affliction in my leg, which often obliges me to climb the craggy cliff

when I cannot ride, by the help of my crutch, causes me to sit down in the lonely forest and vent my wishes in tears of distress. But, glory to God! the day is coming when the heathen shall be given to Jesus, and the treasures of the rich shall bear the tidings of the gospel to the ends of the earth. I shall then see accomplished what I ardently desired; what, in pain indescribable, I laboured to effect, but could not.

I wish to see you in May, if the greatness of the fatigue I have to undergo, and the intenseness of the pain I suffer, does not make it impossible. I have also a poor little family for whose support I am obliged to labour, at every hour I can spare from my parochial or missionary labours. May the Lord soon build up Zion, and make her a praise in the earth.

I am, &c.

GIDEON BLACKBURN.

Rev. Ashbel Green.

Extract from the Report of the Directors of the Missionary Society, to their eleventh General Meeting, held in London, on the 8th, 9th, and 10th of May, 1805.

[*Continued from page* 90.]

AFRICA.

THE Directors in the next place advert to the state of our missions in South Africa, of which, however, through the interruption of direct and regular communication with the Cape, they are not enabled to speak so particularly as they wish. From our excellent brother Dr. Vanderkemp, no intelligence has been received later than Feb. 29th, 1804; that intelligence, however, was highly satisfactory; as it not only assured us of the continuance of his valuable life, and the restoration, in some degree, of his health; but affords fresh occasion to thank the Lord of the harvest for the powerful influences of the Holy Spirit crowning his labours, and those of Mr. Read, his faithful colleague, with considerable success.

The particulars of this success we have obtained from the Annual Report of this mission, for the year 1803, drawn up by brother Read, and to which the Doctor refers in his letter. This Report after long delay, has come to hand, and contains important information. The gospel, which proved, in many happy instances, the power of God to the salvation of the poor Hottentots, became a stumbling-block and a rock of offence to many of the [illegible], who notwithstanding the name [illegible]istians, which they undeservedly bear, laboured to keep the Hottentots in total ignorance of the gospel, and were enraged at the missionaries, the diffusion of whose light discovered and condemned their horrid acts of oppression and murder. Irritated to the highest pitch, they laboured to seduce the people into drunkenness, whoredom, and other vices, and to prejudice their minds by the most injurious falsehoods; they would have rejoiced to destroy the lives both of the missionaries and their disciples, and when they could not effect this, they committed depredations on their property.

Amidst these difficulties and dangers, our brethren were sometimes on the point of determining to leave their situation. But the Lord by his good providence interposed in their favour, and on the arrival of the Dutch governor Jansens they obtained protection while they continued there; and, as was mentioned in a former report, the seat of the mission was removed by the advice of the Governor, to a spot now called Bethelsdorp, where, we presume, the labours of our brethren are yet continued. A settlement was formed at this place, in which a church and habitations were speedily constructed, the walls and roof of which are composed of reeds; extensive gardens were also planted, and every prudent measure adopted to procure a supply of corn, and various kinds of vegetables for the use of the little colony. A plan of this settlement has lately been forwarded from Holland, and will appear, probably, in the next number of our transactions. Their school consists of about 30 or 40 children, of whom 20 could read and spell.

Our brethren, during their dangers and trials, consoled themselves in the expectation of being soon joined by brother Irvin, who had long waited at the Cape for a conveyance to Algoa Bay: but it has pleased the sovereign Disposer of human events to disappoint their hopes and ours; for the vessel in which he sailed was wrecked on the coast, and the Society was deprived of a truly devoted servant of Christ, whose labours at the Cape and its vicinity, especially among the soldiers, had been eminently useful. By the loss of this vessel our brethren were also disappointed in their expectation of receiving a printing press, cash, and other supplies, sent out by this society for their use; but, says the Doctor, "we lay our hands upon our mouth, and say, 'The Lord gave, and the Lord hath taken away;" he also adds, with truly

christian confidence in divine assistance, "respecting the means likely to be furnished for our future support, I can only reply, it is uncertain what fellow-creatures may do, but Christ will most certainly supply us abundantly with all that is necessary for us, to carry his glorious plan into execution, and this is all that we can wish for."

The Directors have lodged a sufficient credit in their favour at Cape Town, both for the purposes of their own support, and of promoting and enlarging their missionary operations.

In the Report of our brethren, before mentioned, we have the utmost satisfaction in learning that the Lord continued to bless their labours at Bethelsdorp, and that the kingdom of grace was spreading more and more among the poor Hottentots. The progress also of the scholars in learning to read, and in acquiring religious knowledge was astonishing to our brethren, knowing, as they did full well, the peculiar languor, stupidity, and aversion to every exertion, mental or corporeal, which characterizes the natives; which indeed proves, as our missionaries observe, "that nothing is impossible to God."

It will not be necessary in this Report to detail particularly those remarkable instances of conversion which were communicated in the paper last received from Africa, as they have already appeared in our Transactions, in the Evangelical Magazine, and in a circular letter lately sent to the friends of the Society in general. The Directors could not retain till the annual meeting, a narration so interesting, displaying in so eminent a degree the energy of divine grace on the hearts of men usually reckoned among the most abject of our race. The conversion of Cupido, a man uncommonly notorious for vice, and distinguished above all his pagan fellows for the enormity of his crimes, found in the gospel of salvation, and in the blood of Christ, a remedy sufficient to heal all his diseases; and no sooner did he hear that the Son of God was able to save sinners from their sins, than he cried out, like a person in similar circumstances in the eastern world: "This is what I want! This is what I want!" This convert, like Saul of Tarsus, no sooner received the faith of the gospel, but he straightway preached it to his countrymen, declaring, as a living witness, and from his own happy experience, that Jesus Christ has power to forgive and to subdue sin. Glory to God! in one year, he could number seventeen adult persons of his countrymen, called by his instrumentality out of darkness into light, one of whom is become the wife of the Missionary brother, Read.

Another Hottentot, Boezak, whose first appearance inspired the brethren with horror, and whose beastly drunkenness was disgusting in the extreme, soon obtained from the gospel that knowledge of himself which light from above alone can impart, and complained that "he had got two hearts;" in his simple language expressing the inward conflict which every Christian feels, and which the inspired penmen so affectingly describe. The conflict however issued well; and the heart, once the den of every beastly lust, became a habitation of God through the Spirit, which being filled with the love of Christ, overflowed with affection to his countrymen, among whom his talents had rendered him eminent, and to whom he now holds forth the word of life, an ornament to the doctrine he has espoused.

Samson was another distinguished trophy of Divine Grace. He had long wished to understand the nature of that salvation, a distant report of which had reached his ears; at length the opportunity was afforded, and he felt the gospel to be the power of God. He is become bold in the cause of Christ among all sorts of persons; he warns his fellow-sinners to flee from the wrath to come, and fails not to reprove the colonists for their criminal conduct in withholding from his nation the means of salvation.

Jocham, another convert, seized the first opportunity of assembling the heathen around him, and declaring to them the gospel of Christ, by which zeal he offended the nominal christians, who imprisoned him and some of his brethren in the cage, one of whom was shamefully scourged; but a magistrate interposed, and declared that the cause they espoused could not and should not be suppressed. This Hottentot brother, seeing letters prepared for England, desired that Mr. Read would express the affection he felt for us, and "beg them," said he, "to pray for me, assuring them that, as well as I can, I will pray for them."

How encouraging! how animating, are these relations! Let God be glorified among us this day. We are already well repaid for all our exertions.

We regret that we are not able to report the state of the other Missions in Africa; the suspension of correspondence leaves us wholly unacquainted with the circumstances of our brethren Bekkar, Verster, Tromp, Vanderlingen, An-

derson, and Cramer; as also of the operations of the South African Missionary Society, who we trust are all at their respective posts, labouring unceasingly in the work of the Lord. A little time we trust will bring us welcome advices from all these quarters.

During the last year, a measure of considerable importance has been adopted with respect to the future management of the Missions in Africa. The strong prejudices entertained by some narrow minded persons in that country against the Missionary Institution, not only formed but directed and managed by Englishmen, with whom the Dutch were engaged in hostilities, were such as to induce Dr. Vanderkemp to recommend that the management should be entrusted to the hands of the Netherland missionary society. The clamour of these people, though ostensibly of a political nature, was really nothing more than the result of a deep-rooted enmity against God, and the extension of his kingdom among the heathen. It was judged, however, prudent to submit to the method proposed; and the directors, after mature consideration of the plan and regulations proposed by the Dutch society (which was published in No. 12 of the Transactions) have with entire satisfaction adopted the whole system.

Our friends are already, in general, apprised that our excellent brother Kicherer, with the christian Hottentots who paid a visit to England with him, have, after long and unavoidable delays, proceeded to Africa. They sailed in an American vessel, captain King, from Amsterdam, in October last. They were accompanied by several new labourers, viz. Mr. and Mrs. Vos, of Holland, who are to be employed in the school at Zak river; also two brothers, Mr. Christian Albricht and Mr. Austin Albricht; these are to perform the offices of school masters and teachers; and, if necessary, are to be sent to other parts of the country, to extend the gospel. Another missionary, Mr. Ulbricht, is also sent out with them, who is intended to join Dr. Vanderkemp and Mr. Read at Bethelsdorp. Besides these, Mr. Syden Faden is sent forth, at the expense of the Rotterdam society, and who is to manage the social affairs at Zak river, while Mr. Kicherer is superintendant of the whole. Letters received from these new labourers, before and at the time of their departure, were highly satisfactory; and the directors entertain a pleasing confidence that they will prove valuable helpers to the good work in that quarter, where the Lord has already displayed so much of his gracious power.

A circumstance that occurred when these brethren were just leaving our coast, ought not to be forgotten. On the night of October 26, 1804, they were overtaken by a dreadful storm, when between the isle of Scilly and the Lizard; the danger was so great, the wind blowing in shore, that the captain admonished all the crew to prepare for immediate death; but it pleased God to hear their fervent prayers, and to preserve their lives for further usefulness; the wind changed about five in the morning, the storm abated, and they were relieved from their distresses. The letter, which gave us this information, was dated Madeira, Nov. 13, 1804, when they were all well; and long before this, we trust they have arrived at the Cape, and it may be hoped have reached the scene of their labours, to gladden the hearts of the little flock in the wilderness, and to recount all the goodness and mercy of God towards them in Europe.

[*To be continued.*]

Philadelphia, March, 31st.

ACCOUNTS from London of the 16th of February are just received, which state, that "letters are just come to hand from Dr. Vanderkemp and Mr. Read, dated Cape Town, Oct. 7, 1805. They are both well. The work of God was in a prosperous state at Bethelsdorp, when they left that place in May last. Among others to whom the work had been blessed, was a native of the name of Kruisman, who seemed likely to become an instrument of much good to his countrymen. The brethren Albricht and Tromp had reached Bethelsdorp before Dr. Vanderkemp and Mr. Read left it."

OBITUARY.

Col. SAMUEL MILES.

THIS worthy man was born at White Marsh, in Montgomery county, Pennsylvania in the year 1738—9. His grandfather and grandmother were natives of Wales, and accompanied William Penn to the wilderness which afterwards received his name, in the year 1682,

In the year 1755, and immediately after the defeat of Gen. Braddock, the subject of this memoir, in the 16th year of his age, joined a company of militia commanded by captain Wayne, the father of the late Gen. Wayne, and marched with him to Northampton county which was then exposed to the incursions of the Indians. His activity and zeal in this service attracted the notice of the Governor of the province, who, unsolicited, sent him an ensign's commission in the provincial troops in the year 1757. In 1758 he was promoted to a lieutenancy, and in 1760 he received the command of a company. During these three years he was engaged in active service. In a skirmish near Fort Ligonier, with a party of French and Indians, he was slightly wounded, in the year 1759.

At the close of the war he married Miss Catharine Wistar, daughter of Mr. John Wistar, a wealthy and respectable merchant, and entered into trade in Philadelphia, by which he accumulated such an independency as induced him to retire to the country in the year 1774. During his residence in Philadelphia, he was chosen by his fellow citizens to fill several public stations, among others that of a member of the legislature.

Upon the breaking out of the war between Great Britain and America in 1775, he again felt the influence of a martial and public spirit. His neighbourhood soon partook of it, and was formed by him into a regiment of militia. In the year 1776 he accepted of the command of a regiment of riflemen, consisting of 1000 men, which was attached to the regular army under the command of Gen. Washington. It was his misfortune to be made a prisoner in the battle of the 27th of August, on Long-Island, where he remained in a painful state of inactivity for nearly two years. During his confinement, his country showed her respect for him by creating him a Brigadier General.

After his return from captivity, he settled in Philadelphia, where his time and talents were constantly devoted to public objects. During the war, he executed the commission of deputy quarter master of the American army, for the state of Pennsylvania; and after the peace, he filled in succession the stations of member of the legislature, and of the council of censors, a judge of the court of errors and appeals, member of the executive council, alderman, and mayor of the city.

In the year 1792, he again retired to a farm in Montgomery county, where he employed himself with great delight in agricultural pursuits, and lived beloved and respected.

In the year 1805, he yielded to the wishes of his fellow-citizens, and became a member of the legislature of the state. His journey to the seat of government, and his attention to public business, revived a disease with which he had been before afflicted, and compelled him to return to his family, in the bosom of which, he peaceably resigned his soul into the arms of his Saviour, on the 29th of December, 1805, in the 67th year of his age.

A Scotch nobleman was once complimented upon the number of offices he had filled under the Britsh government, each of which was mentioned to him. "You have forgotten (said his Lordship to his friend) to mention one of my honours, which I prize more than all the rest, and that is, I have for many years filled the office of an elder in my parish church." The same pre-eminence in ecclesiastical over civil honours, was possessed by Col. Miles for many years in the Baptist church of Philadelphia.

A few words upon the character of this worthy man, shall close this short account of his life.

He was blessed with a temper so uniformly meek and gentle, that a person who had lived in a state of the most intimate friendship with him for nearly twenty years declared "he had never once seen him angry." The benignity and equanimity of his temper appeared in his countenance. It was at all times, serene and placid.

He was alike happy in discharging with fidelity, duties apparently of a very opposite nature. He loved and cherished his country, as if he expected to live in it for ever, and yet he served his God, as if he constantly felt that he was a stranger in this world, and that his citizenship and home were in heaven.

But to appreciate the worth of this man fully, it will be necessary to view him in private life. Here we behold him upright

in business, sincere in friendship, modest in prosperity, resigned in adversity, patient in sickness, and peculiarly kind and affectionate as a husband, a father and a brother. The remembrance of his public services and virtues will probably soon descend to the same tomb, which is yearly consigning to oblivion the patriots and heroes of the American revolution, but the memory of his private virtues will never die in the hearts of his family and friends.

DIED—In the Alms-house of this city, on the 5th instant, *Elizabeth Starky*, in the 84th year of her age. She was a native of the United States; and, after having passed through many trials, was obliged for some years to make her home at the Alms-house, where she always maintained a decent, orderly deportment. Till the latter part of her life, however, she had but little thought about the salvation of her soul. Then it pleased the Lord to awaken her as from the sleep of death, to see in what a ruined state she was by nature and by practice. Thus alarmed, she attended carefully upon the means of grace provided in the house, and to reading the Bible, and such other good books as she could obtain. But the more closely she attended, the more she discovered of the depravity of her heart, that it was deceitful and desperately wicked. Being often asked by one who attended worship there, what was the state of her mind, she would reply, "Oh I have such a hard heart I know not what to do;" the tears at the same time flowing down her old wrinkled cheeks. At length, by weeping and reading, her eyes became greatly inflamed. She was then advised not to read so constantly, but to try to meditate on the way of salvation through Jesus Christ, who came to seek and to save the lost; and to pour out her heart in prayer to the Lord who only could relieve her. She afterwards acknowledged that this advice had been blessed to her; for while she was thus engaged, the blessed spirit of God, who had convinced her of sin and brought her to despair of all help in herself, led her to behold the Lamb of God, who taketh away the sins of all who believe in him, and enabled her so to commit her helpless soul to him as to obtain sweet rest and peace. She was indeed filled with comfort, rejoicing in Jesus as her precious Saviour, and, from time to time, had the exceeding great and precious promises of God's word, which are all yea and amen in Christ Jesus, so applied to her soul, that she often said, "Although very weak in body, yet I feel so happy that I am well every way." For the greater part of the time after her conversion she had an abiding hope of life eternal. But the adversary, who loves to worry those whom he cannot devour, tried to destroy her hope a few days before her end. Then, she said, he had cast his fiery darts at her and almost driven her to despair; but that Jesus had relieved her and given her comfort again, and she hoped he would not suffer her to be tried in this manner any more. From this time the powers of her nature seemed to sink fast, and she became very weak. Desiring to see one who led in the religious exercises of the house, and whose instructions and exhortations had been blessed to her soul, upon his coming and speaking to her, she roused up her feeble powers, returned him many thanks for the attention he had paid to her, and then declared to a large collection of her companions in the house, who came as near as they could, what the Lord had done for her soul; and told them that she had an humble hope that the Lord Jesus would receive her to rest with him in glory. The minds of these poor people were much affected to hear from dying lips the strong expressions of joy and consolation which she uttered. After she had done speaking in this manner, the person before mentioned, at her request, prayed with her, and then gave an exhortation to those who were collected around. She remained composed and solemn, for nearly one day longer, and then she expired without any appearance of pain or uneasiness. Thus a gracious God appeared to fulfil in her his merciful declaration that he hath chosen some of the poor of this world to be "rich in faith and heirs of his kingdom." Few examples are seen of persons brought home to God at such an advanced period of life as this poor woman had reached when a work of saving grace was, it is hoped, wrought on her soul. But a single instance of this kind, while it should not encourage any to presume on the patience of a sovereign God, should teach us not utterly to despair even of those who remain out of the vineyard of the Lord till the eleventh hour: and it must give peculiar pleasure to those who have been endeavouring to afford a fuller supply of the means of grace to the charitable institutions of our city than for a long time they enjoyed, to see that God appears to have owned and blessed them in a case almost as unpromising as any that could have been found.

From the Connecticut Evangelical Magazine.

DIED—Of a pulmonic consumption, at sea, on the passage from Norfolk to Charleston, bound southward on a journey for his health, in the 39th year of his age, and the 11th of his ministry, the Rev. *Joseph Washburn*, pastor of the church of Christ in the first society in Farmington. His death, which happened on the morning of the 25th of December last, was serene and peaceful; and he expired, in the arms of Mrs. Washburn, without a struggle or a groan. Oppressed with grief too big for utterance, and tossed with a tempest for several days in extreme danger, she arrived safe at Charleston, the 4th of January. Whether the remains of our deceased friend were carried to Charleston, and there interred, or committed to the sea, we are not yet informed*. He left four young children, all too young to be fully sensible of their loss, irreparable as it is by any earthly comfort. The people, lately his charge, deeply feel this stroke of divine Providence, by which they are deprived of the labours of their beloved pastor, in the meridian of life; and his brethren in the ministry, to whom his character is known, will lament the loss of one of their number whose praise is in the churches.

Mr. Washburn was one of the Editors of this Magazine, and until called off from his labours by sickness, a faithful and highly useful member of the publishing committee. The Editors condole with his afflicted family, the bereaved church and congregation, and his numerous friends, to whom he was so deservedly dear, under this visitation of a holy and righteous Providence. May the people of his charge remember the truths he has delivered, and the warnings he has given them; that they may meet him with joy at the judgment day! And may his surviving brethren in the ministry, be animated to renewed zeal in their Master's service, that they may receive the plaudit of, "Well done good and faithful servants!"

The memory of the just shall be had in remembrance.

* Recent accounts, received in this city, inform us, that all proper means were used to preserve the body for interment at Charleston. These means were ineffectual, and the corpse was committed to the sea. ED.

POETRY.

MR. EDITOR,

If the following verses should be thought worthy of a place in the Assembly's Magazine, please to insert them.

I am, yours, &c. Z.

WHEN Innocence in Eden dwelt,
What joys divine our parents felt!
They felt their Maker's love.
Their souls to good, alone inclin'd,
The peace of God possess'd their mind:
There, dwelt the heavenly Dove.

But when they stretch'd the daring hand—
Did eat—and broke the Lord's command;
The bless'd Inspirer fled.
Divine converse they know no more;
Their passions rage in wild uproar;
The curse hangs o'er their head.

Abandon'd by the Power divine;
Despair, and Guilt their force combine,
To drive Sin's progress fast.
Death, and Destruction, now had birth,
Hell would have rag'd throughout the earth,
While earth, and time, should last.

But boundless Mercy interpos'd—
The glorious plan of life disclos'd—
Proclaim'd the SAVIOUR'S reign.
His great atonement has prevail'd;
The poisonous power of Sin 's curtail'd;
And Man may live again.

He sends again the heavenly Dove,
Ready to kindle faith and love,
And urge the contrite tear.
To counteract the gall within;
To snatch from many a heinous sin;
And break th' infernal snare.

This Comforter—this Power divine,
In darkness makes his light to shine,
That lights the heavenly road;
Unites to Christ, the living head;
Whence life throughout the soul is spread;
A life that's hid in God.

He purifies the soul within;
Restores God's image, lost by sin;
Makes warm devotion rise.
Prepares to serve the great I AM;
Prepares to follow Christ, the Lamb;
To serve above the skies.

Now angels, sing in heavenly sounds,
And shouts throughout creation's bounds,
Proclaim the Saviour's reign.
Glory to God, most high, whose grace,
Brings back to earth Jehovah's peace;
Bids sinners live again. Z.

Baltimore, 4th March, 1806.

The above was composed to the tune of a Hymn on the New Birth, sung in some churches. Every third line is once repeated.

INVOCATION TO RELIGION.

Come, blest religion, come, and with thee bring
Peace in thy smile, and healing on thy wing.
Thy smile serene, thy healing balm divine
Alone can sooth a heart so pierc'd as mine:
Thy heav'nly aid can ev'ry doubt control,
And raise to hope and peace the sinking soul;
Beguile adversity's dark, dreary road,
And lead her weary steps to rest in God.
Come, then, ah! haste, thou ever holy guest,
This panting bosom craves thy balmy rest;
Subdue these sighs, these agonies, these fears,
Banish these sad regrets, these fruitless tears;
Come with thy bright attendants from above,
Grace all serene, and peace with smiles of love;
Breathe on my soul the woe-subduing balm,
And through my heart diffuse a holy calm;
Bid resignation ease th' oppressing care,
And patience mild, her load unmurm'ring bear;
Bid bright-ey'd virtue gild the darken'd road,
And faith triumphant rest upon her God.

P.

A widowed Mother's address to her Infant.

Ah! thou sweet innocent! whose early day
Misfortune shrouded, cheerless and forlorn,
Sad were the auspices whose languid ray
Gleam'd on the hapless hour when thou wert born.

No tender father gaz'd with fondest care,
Or pour'd forth blessings on thine infant head,
Caught from thy mother's glist'ning eye the tear
Which love, and sympathy, and rapture shed.

Thoughtless of care, and ignorant of ill,
Soft peace, and innocence, and ease are thine;
Sweet thou canst sleep, while fondly gazing still,
To feel, to suffer, to regret, are mine.

Oh! while I hold thee to my widow'd breast,
What keen sensations rise, and mingle there,
Fain would the sigh of anguish be suppress'd
In the soft fondness of maternal care.

For, bless'd be heaven who heard my ardent pray'r,
Spar'd thy dear life, and gave thee to my arms,
Gave me thy smiles, the lonely hour to cheer,
When ev'ry earthly joy had lost its charms.

Still sweetly smile upon thy mother's tears,
Thou dear lov'd image of her better part;
And never may the cares, the pains, the fears,
Which prey on her's, invade thy peaceful heart.

P.

ON A WATCH.

Could but our tempers move like this machine,
Not urg'd by passion, nor delay'd by spleen;
But true to Nature's regulating power,
By virtuous acts distinguish ev'ry hour;
Then, health and joy would follow, as they ought,
The laws of nature, and the laws of thought,
Sweet Health to pass the present moments o'er,
And everlasting joy, when time shall be no more.